

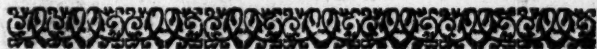
LETTER

FROM A

GENTLEMAN

TO

HIS SON ABROAD, &c.



3938. 66. 72.

ADVERTISEMENT.

AS there is a Confirmation in several Churches of this Kingdom, and as I hope this will not be thought an improper Book to be put into the Hand of the young Confirmed, so I thought this the most proper Time to send it into the World; and the more so, as I am credibly informed we have several already come, and more persecuted Refugees are daily coming, over here: And to such as these, surely, to shew the Pageantry and tinsy Gaudiness in which that WHORE of *Babylon*, the Church of *Rome*, is dressed, cannot but be grateful, whilst the Memory of her tyrannical Persecutions are still fresh upon them.

Not that I would here be understood in the least to favour the persecuting Spirit: No! far be that from the Breast of every Protestant, Layman or Divine, whose Breasts should rather be replete with the all-embracing Spirit of true CATHOLICISM, taught by that Redeemer who gave his Life a Ransom for ALL: And enforced by the Doctrines of that Saviour, who, whilst he concluded all under Sin, it was only that he might have Mercy upon ALL.





Highmore Pinus Finc.

A. Walker Sculp.

Nathanael Torriano M.D.

Toriano (R.) the elder

K

A
LETTER
FROM A
GENTLEMAN
TO
His SON ABROAD.

OCCASIONED

By his having married a *Roman Catholic*.

To which are added,

A few MORAL and ENTERTAINING
LETTERS, on different Subjects:

WITH

The PROTESTANT'S Universal Prayer.

Ne impari jugo Copulamini. 2 Cor. vi. 14.

*And they that are wise shall shine as the Brightness
of the Firmament, and they that turn many to Righteous-
ness as the Stars for ever and ever. Dan. xii. 3.*

The SECOND EDITION.

L O N D O N :

Printed for JOHN WREN, at the Bible and Crown,
in Salisbury Court, Fleet-street, 1757.

(Price 2s. 6d. Bound.)

LETTER
FROM A
GENTLEMAN



Catholic

and interesting
of different subjects:

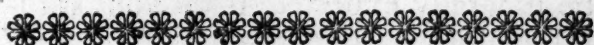
W. H. P.

the British Museum
the British Museum
the British Museum

The British Museum

the British Museum
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(The British Museum)



T O

My Much-honoured and Affec-
tionate MOTHER,

Mrs. Elizabeth Torriano.

Honoured MADAM,

AS I do not at all doubt but, on
my First Birth-day, you dedi-
cated me (by your fervent Prayers) to
God, so I think it proper to acquaint
you, that I have, at last, arrived to see
one Birth-day, on the Employment of
which I hope I may look back here-
after with Pleasure, whilst I reflect,
that, in employing it to dedicate to you
this Letter, I in Part return you the
due Harvest from the Seeds of Edu-
cation you have planted; though, per-
haps, not so plentiful a Crop as might
be

vi DEDICATION.

be naturally expected from your careful Culture: *But every Ground will not yield an Hundred Fold.*

I trust, Madam, you will not only forgive, but be pleased, and approve of, the Liberty I have taken, in dedicating to you a Book, which, I believe, you have long wished (*though never expected*) to see in Print.

I am confident, Honoured Madam, you will, in its Publication, approve my Zeal for the Cause of the True Religion: be pleased with the due Respect I pay my Father's Memory (*by no longer letting his Light lay under a Bushel, but setting it on a Candlestick*) and, at the same Time, pardon my addressing it to yourself: The Two first need no Excuse; and, as to the last, I have only to tell you, that, in a Dedication to yourself, I can never be accused of any mercenary View, because (the World knows, and I gratefully own, I have already been amply paid

DEDICATION. vii

paid for this, and every other future Labour of my Life, by your Care of, and Tendernefs towards, me ; but most of all, for those Principles of religious Education, which (however I may, or may not, have improved them) I own I early received from you, and my late Honoured Father.

I assure you, Madam, I was very far from being at my *Ne plus ultra*, when I addressed it to yourself (as the Student was, who drank his Mother's Health because he knew no other Toast) ; for I am persuaded, my Father's innate Probity, his religious Principles, his known Veracity, the Desire of the * *East-India* Company to him, that

* The mentioning that Honourable Body, naturally reminds me gratefully to acknowledge how much we are obliged to them, for that kind Remembrance they still retain of the faithful, and by them approved, Services of my Father, by still continuing to employ, in their Service, one of his Sons, in the same Post he formerly filled ; and, as it is his Third Voyage in their Service,

viii DEDICATION.

that he would once more accept of that last (and to his Family fatal) Embassy in their Service; added to that general Applause he (*had then long since*) met with, when, on Account of the Peace of *Utrecht*, as well as in writing the *British* Merchants, he so strenuously exerted himself in his Country's Cause, and made a Speech before the House of Lords, which was, I think, honoured by Enrolment: All these, I say, Madam, make it absolutely indisputable that I could be at no Loss where to find one, under whose Protection I might have sent it into the World; because every one who knew him would have been pleased to have patronised any Work of his; and I do not doubt (even from my unworthy Self) have gladly received a Dedication.

But, Madam, I thought it more your Due than any one living (and you
always

Service, confirms their Opinion of his Capacity and Integrity likewise; which I humbly presume he will never forfeit.

DEDICATION. ix

always taught me to be honest) not only as it comes from one, who owes you every Thing that Duty and Obligation can, but also as you know so perfectly the (*then to you melancholy*) Occasion of its being wrote; and have oft, no Doubt, shared in those pungent Sorrows in my Father's Soul, that made him set about it; and, at the same Time, have divided with him too those Heart-easing Pleasures which were the Consequence (*in my Sister's Conversion*) of its being wrote.

I have endeavoured to put it into such a Form, as may make it most proper for the World's Perusal, by leaving out all Anecdotes relative to Family only, which the World have no Business with; and I shall greatly rejoice in (though not claim the Merit of) its Success, should it prove serviceable towards the rooting out Superstition and Idolatry from amongst those who call themselves Christians, or preventing it in others; or in the least

a

give

x DEDICATION.

give a Hint, in after Times, to such who may have Persons to educate, whose Education is of the *highest Consequence*.

If this my first publick Appearance should meet with your and the World's Approbation, you may expect, in a short Time, a larger Work in the *Polemical* Way; which I think I may very innocently throw into the Treasury of the Learned (as my Mite of Endeavour, and) as what I hope will be of such a Nature as will (should it ever appear) be free from the Censure, and meet with the Praise and Approbation, of the Worthy and Good, whose Praise alone I am ambitious of.

Should any one ask, Why I added the Frontispieces to so small a Book? I answer, The History Piece was invented, and added, as an Inducement to such young Folks, into whose Hands it might happen to come, to read the Book: The other was added (though other-

DEDICATION. xi

otherwise perhaps improperly) to let the World know, that whilst I am endeavouring to immortalize my Father's Memory, and publishing any Thing which (though not relative to my Profession, yet) is against the *worst*, and in Support of the *best* Religion, I shall never be ashamed to shew myself in *Black* and *White* :—And happy shall I think myself, if these my *Crotchets* (as they may be deemed) prove any way *Instruments*, properly calculated, to extract those *false Conceptions* which I own I fear are too adhefivè in the World.

In regard to the Letters I have added under fictitious Names, as there has been, so there may be, Persons similarly situated ; and if so, I hope a serious Perusal of them may be of Service.—And I think I have a Right to say what I do in the first of them, since I bear a kind of Relationship (tho' not by Affinity or Consanguinity) to one of his R—l H——s's T——s,

xii *DEDICATION.*

who, together with all his Family, received his first Principles of Erudition (as he has often been generous enough to own) from my Father. This is a known Truth; and therefore, I say, appears to me to give me a kind of Right to express my Zeal in this (nationally) most interesting Cause; and to raise in me the warmest Wishes that those Seeds of Learning, which he caused to be sown in so fruitful a Soil, may, as I do not doubt they will, when retransplanted, be productive of every Thing which is great and good.

May it be long, Madam, ere you are permitted to see the by you much beloved Author in his blissful State; which (however selfish it may appear) is a Wish I cannot help making, because in it is included, as a necessary Consequence, your longer Life amongst us; during which Time it is possible you may receive at least the Signs of Gratitude, though not the adequate and reciprocal Marks of Affection and Duty,

DEDICATION. xiii

Duty, from all your Children ; amongst which (as none perhaps have been more obliged so) none is more desirous of giving the most active Proofs of Gratitude, than is,

Honoured MADAM,

Your constant Companion, and

Most Obedient Son,

April 29, 1753.

N. TORRIANO, M. D.

P. S. This Letter should have appeared in a more proper Attire : But that I think a Beauty needs no Velvet ; nor would a fine Dress excuse its Publisher's Deformities.

6 AU63



P R E F A C E.

AS the married State, when entered into in a religious and proper Manner, seems to bid the fairest of any other for our Comfort and Happiness, both here and hereafter; so is it equally likely to hazard both our present and future Welfare, when entered into without Consideration, for lucrative or lustful Views only, or merely to satisfy the sensual Appetites, and brutish Passions.

And, although there are many Things in Consequence of an Alliance so formed, which may (nay must) prove destructive to our Peace and Comfort here, and cast the Balance of Happiness against us, and make us risk the (as it were) dragging on Life with a disagreeable Companion, rather than living together like Two fond Hearts, united into one by the sacred Bonds of Wedlock, and those still stronger Ties of Affection; yet I think there is none in which we so much run the Hazards of our mutual Peace here and hereafter, as being

unequally yoked together in our religious Principles.

This is a Misfortune of such a Nature, that it must *ever* the more increase, by how much the more the Parties really love: For the greater their Affections are, the greater in Consequence must their Afflictions be on each other's Account; and the more Goodness, Piety, and Religion, is in either of them, the more Zeal they pursue their different Persuasions with, the more Misery, the more real Grief must either he or she feel at the one's being (as the other thinks) out of a State of Salvation.

This Difference must appear extremely plain upon a *professed Infidel's* marrying a *religious Christian*; or, whenever a *professed Heathen* enters into that State with a bigotted *Mahometan*; or, lastly, when a zealous *Turk* is joined, by the connubial Rite, to a stubborn *Jew*: Their Lives then must, surely, be like tying a dead Body to a live one; or (like the Torments of *Mezentius*) on whom Death comes by slow Degrees:

*Mortua quinetiam jungebat corpora vivis
Componens manibusque manus, atque ori-
bus ora.*

But

But as these Differences are too glaring not to be seen, and too striking not to be allowed, by every thinking Person : I will wave these Distinctions, and only suppose Two Believers in the Christian Religion marrying together, who only differ in the Mode and Form of their Worship : Two Christians, I say, who have originally received their Religion from the same Head, and Statutes from the same Lawgiver, and who, tho' they tell you they both follow the same Rock, and that *that* Rock is Christ ; yet are so different in their Modes and Formulas (by the Interposition of human Alterations, or Oral Traditions) that, I am persuaded, any utter Stranger could hardly conceive any Thing *in Reality* so diametrically opposite, where their appears to be a nominal Sameness.

And as, amongst those who call themselves Christians, and who profess to believe in the same Redeemer, there are many Sects who differ little, very little, from each other, and that too only in Non-essentials (in which Case a Union can be no Hazard at all) I will suppose and confine the Words of St. Paul, *Be not unequally yoked together*, to that Difference only which subsists between a Protestant of the Church of *England*, who should
happen

happen to marry a Wife of the *Romish* Persuasion.

Let us suppose for a Moment, and reflect on the Confusion which such an Alliance must necessarily occasion in their Family: How must it separate them in their most serious Acts of Devotion, whilst one is worshipping *Paste* or *Wood*, and the other adoring the *invisible God*? What Hazards must their Children run of being erroneously educated, when the weaker Vessel only, perhaps, has the Care of them, and she too bigotted through Ignorance, and the Prejudice of that Education which her deluding Priests have abetted her in, and whose Zeal, though great, is not according to Knowledge, but, perhaps, a furious one (though well meant) which, in religious Matters, is always made the Support of a bad Cause, and too often of a good one (which would be much better supported by the calmest Reasonings) as Truth is powerful, and will prevail.

I am the more induced to fix on the Inter-marriage of a Papist and Protestant, as my Thoughts have been pretty much heretofore engaged by the Subject of the following Letter, from my Father to my Brother (*whose Executors sent it me after his Death*) who was exactly in this Situation.

He

P R E F A C E. xix

He married a Lady, who was a Papist, and who went hence to the very Place where he was; which Marriage he having acquainted his Friends of here, occasioned the following Letter to be wrote him by his Father; which I, having thus prefaced, shall send into the World (as all the Parties are dead) in Hopes hereby to support the Cause of Religion and Virtue, to make Popery, diabolical Popery, appear in its proper Deformity; and the Protestant Religion, with all its native Purity, with all its rational Ornaments, and its every real Beauty.

I do not claim it as my own any otherwise, than that of my being its *Midwife*, to bring it into Light, and that of its *Nurse* to dress (that is, modernise) it, since it came into my Hands, in a Manner fitter, as I humbly conceive, for publick View, than whilst it was intermixed with many other Family Affairs, which the World has nothing to do with.

One Piece of secret History however (*relative hereto*) which I myself knew, is, I think, necessary to be mentioned here by Way of Introduction, as a Hint, if not an Example, to others; which is, "That
" the Two Persons herein mentioned, at
" Mar-

“ Marriage made an Agreement, that they
 “ would never (after Marriage) talk of
 “ Religion, nor ever let it be the Sub-
 “ ject of Conversation, for fear the Heat
 “ of Bigotry should prove a stronger Fire
 “ than the warmest Affection.—This was
 “ strictly kept up to by both (as it was
 “ mutually agreed between them, that
 “ their Children should be sent over to
 “ *England*, and educated Protestants).

“ The Husband, as was natural, was
 “ long uneasy and miserable at the fre-
 “ quent Visits of Popish Emissaries, Priests,
 “ &c. and yet kept to the Letter of his
 “ Word strictly, and only used now and
 “ then to drop Papers about the House
 “ (in order that she might pick them up)
 “ containing Remonstrances of, and (to a
 “ rational thinking Mind) Confutations
 “ to, of many of the wicked Doctrines
 “ of the Church of *Rome*, and the most
 “ material Matters of Difference between
 “ us and them.

“ She (equally uneasy and dissatisfied,
 “ after having picked several of them up)
 “ broke the Ice first, and begun first to
 “ start religious Topics in Conversation :
 “ He readily met her half-yielding, half-
 “ inquiring Mind, and, for her Use, wrote
 “ a little Tract on Transubstantiation ;
 “ the

“ the which she read, and seemed very
 “ much alarmed at; but yet desired to shew
 “ it her Priest, before she would intirely
 “ give her Assent to it: She did so (after
 “ her Husband had translated it into *La-*
 “ *tin*; which he did, for her Priest’s Pe-
 “ rusal) whose only Answer was (and the
 “ only possible one indeed) *That if she*
 “ *wavered, all he could say to her would*
 “ *avail nothing.* This so staggered her,
 “ that she went no-where, as to a Place
 “ of Worship, for Three Years, but em-
 “ ployed herself at Home in reading all
 “ the Books of Controversy, &c. that she
 “ could get; and at last, by the Force of
 “ those Books, her Husband’s kind Per-
 “ suasions, the Help of her own Reason
 “ and Reflection, and, above all, the
 “ Letter hereunto subjoined, she wrote
 “ Word over, That she had intirely for-
 “ faken the *Romish* Church, was intirely
 “ a Convert to Protestantism, and would
 “ on no Account, no not the Gain of the
 “ whole World, again communicate there-
 “ with; and, as she was thus converted,
 “ the next Business she went about, was
 “ to follow the Advice our Lord gives
 “ to *Simon Peter*, *Luke xxii. 31, 32.*—
 “ where he tells him, *That Satan* (like the
 “ *Romish* Priest to her) *had desired to have*
 “ *him,*

“ him, that he might sift him as Wheat ;
“ but he had prayed for him, that his Faith
“ fail not ; and then bids him, when he
“ was converted, strengthen his Brethren ;”

and so it was with her : For she, too conscious how busy Satan had been, by his proper and devoted Emissaries, the Popish Priests, and how much they had endeavoured to sift her like Wheat, from every good Principle, and leave her Soul only, as it were, enchaffed, and but fit for Fewel ; she, I say, in this Situation, wrote to her own Family, with true religious Rhetoric, beseeching them to be converted from the Errors of Popery, most fervently desiring (as she most certainly did) that their Souls might prosper, and be in Health, even as she found experimentally her's prospered : — I say, experimentally ; for surely (*morbus animi gravior est quam corporis*, and consequently) if to get Rid of any particular acute or chronic Disease, or of a general Cachochymia in the Habit of the Body, gives prodigious Ease to every Part, and, as it were, revivifies every Function of Nature, How infinitely greater must that mental Pleasure be, which results from having disburdened the Mind of an intolerable Load of fallacious Innovations in religious Matters, and a heavy Yoke

P R E F A C E. xxiii

Yoke of Superstitions ; which tend to nothing but to enslave the Mind, and prevent its every proper, every rational Exertion ; which all must certainly find to be the Case, who take upon them the easy Yoke of Christ's (pure, undefiled) Religion, instead of the slavish, arbitrary Bondage of Popish Bigotry.

Thus much by Way of Preface to the following Letter ; which, I hope, will be of universal Use to the Protestant Cause, by being a Guide to the unenlightened, and an Antidote ready at Hand for the Use of all, who are any Ways in Danger of being poisoned in their Principles, by the Contagion spread, but too universally, by the Popish Émissaries, amongst the Pagan World, and, I wish I was not obliged to say too, amongst those to whom that Light is sprung up, which was designed to be *the Glory of the Israelites of God.*

Farewel.

N. TORRIANO, M. D.

P. S. Should any one wonder why I acquaint the World, my Sister *was* a Papist ; let such an one be answered, by my telling him, *First*, I did it on purpose,

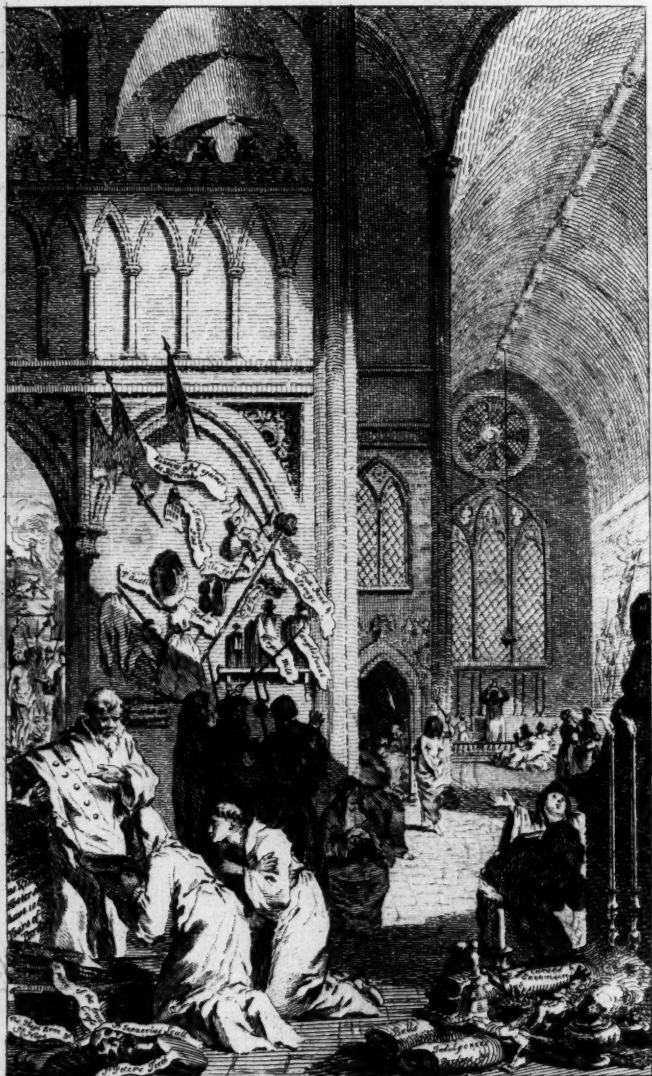
pose, that I might, at the same Time, let them know she was converted upon Principle: *Secondly*, That, I believe, a Convert from Popery may give as much Joy in Heaven as a converted Sinner, which is more than that arising from Ninety-nine who need no Conversion: *Thirdly*, As a Person, who has a fine Jewel to expose to View, which, tho' in its own Nature it is very bright, yet he chuses that every Diamond should have its proper Foil.—The Application is easy.



6 AU63

A L E T.





A. Walker sculp.

*And upon her forehead was a name written,
MYSTERY, BABYLON THE GREAT, THE MOTHER
OF HARLOTS, AND ABOMINATIONS OF THE EARTH.*

Rev: XVII. 5.



A
L E T T E R
FROM A

GENTLEMAN to His SON,
Abroad.

DEAR CHILD,

SOME few Days after I had written you, by the *Stanhope*, a very short Letter, and promising this, giving you an Account that we had heard of your Marriage with ———, we received your Letter, of ———, by the *James and Mary*, which you writ us, to acquaint us therewith. I suppose those Letters will have reached you long before this; by which you will have seen the Surprise we were under, and the Concern it gave us, to hear you had married a Person of the Popish Religion, which I therein treated as a Religion little (if any Thing) better than Heathenism. And, though that Censure of it was writ on a Sudden, and upon the first Impressions of Concern, that were occasioned by the News of your Marriage, which we heard by the *Compton*, and before I

B

had

had received your Letter by the *James and Mary*, which was not then arrived : Yet I cannot, upon mature Reflection, think I have in the least wronged that Religion by the Comparifon ; or, that we were too much furprifed that you fhould marry one of that Religion.

I had fo frequently recommended to you the changing your Condition, that you may be fure I was not in the leaft difpleafed at your being married ; nor yet that the young Gentlewoman you had married had no very large Fortune : For indeed, a Woman of any Merit (as I hear ſhe is) is very rarely to be got, with any Fortune at all, in the *East Indies*. The Character ſhe bears of a very modeſt and virtuous Perſon, fuitable to the ſober Education ſhe has had, I ſhould have thought Fortune enough there, had ſhe had no other. And, as I am told ſhe is of an agreeable Converſation, and poſſeſſes a great Share of good Senſe, I ſhould rather have applauded than diſcommended your Choice, even though ſhe had not had a Penny, had it not been upon Account of her Religion ; which, I muſt own, is no little Diſturbance to me.

I take it, that the Happineſs of the married State does not conſiſt ſo much in the Love of one another's Perſons (though that is a very good Ingredient towards it) as in Affections much more laſting, thoſe of reciprocal Friendſhip and Eſteem : Theſe ſtrengthen and perfect the Happineſs of the former, which will otherwiſe ſoon have an End. Uneaſineſſes and Diſcontents are the natural Parents of diſeſteem ; and, where Eſteem is wanting, there can be no real or laſting Friendſhip.

ship. They must be Persons of a very angelical Temper of Mind, in whom so great Differences in Religion do not cause Discontents and Uneasinesses: For the Tenderneſs that is, or ought to be, between Husband and Wife, as it muſt occasion the moſt ardent Deſires that the deareſt Part of themſelves, the Delight of their Lives, ſhould be happy, not only with them in this World, but more eſpecially in the next; ſo will it be the Foundation of an Uneasineſs that muſt be as laſting at leaſt as their joint Lives, unleſs the one or the other of them change their Religion. For, the pungent Sorrow that muſt ariſe in each of their Souls, from the Belief that the other of them is in a wrong Way to eternal Blifs, will ſour all the other Felicities of Life; becauſe, that next to the Concern and Sorrow that we ought to have for our own Sins, thoſe of our neareſt and deareſt Relations ought to affect us the moſt ſenſibly, and then, not the moſt flourishing outward Circumſtances in Nature can make us happy: And, where this Uneasineſs, on ſuch a Reflection, is wanting, I believe true Love, whether it be conjugal, parental, or filial, muſt be wanting too. If, then, you and your Wife intend to be happy, you muſt, if you truly love one another, each of you endeavour to convert one another to that Faith which you reſpectively believe to be moſt agreeable to the Will of God, by all the Arguments that can be fairly drawn from Scripture and Reason; but without the leaſt Force, either directly or indirectly, made Uſe of: And, as ſuch an Endeavour muſt, till one has prevailed, be the Occaſion of many Con-

tests, it will require the greatest Prudence so to adapt the Strength of your several Arguments, as not to lose one another's Affection by the Manner wherewith they are managed; whereby you will be sensible I had good Reason to say, in my former Letter, that, by thus marrying a Person of a different Religion, you had laid the Foundation of perpetual Contentions between you and the Person, whom, of all the World, you should be the furthest from having any even the least Difference with.

Thus far I have enforced what I said in my Letter by the ———, of the Uneasinesses that must arise between Husband and Wife, from their Differences in Religion; but shall wave saying any Thing more on the Subject of the Children you may have, seeing that, by the Letter I received from you by ———, you have given me your Word, that you will send them over to be educated by me: So that, unless it happen that I die while they are young, the Religion of their Mother will not affect them, without it be by their own unfortunate Choice hereafter.

Another Thing I took Notice of to you, in the Letter already mentioned, was the Danger of such an Alliance to your own Faith. That such Marriages have been always thought ill of, we may learn from many Places in the Holy Scriptures. It is recorded of *Abraham* (a), that he made the Overseer of his House swear by the God of Heaven and Earth, that *he would not*

(a) Gen. xxiv. 3.

take a Wife for his Son Isaac of the Daughters of the Canaanites; and it is said (b) to be grief of Mind, not only to Rebekah, but also to Isaac, that their Son Esau had married with those Daughters of the Canaanites; that is, such as worshipped not the God of Abraham and Isaac. And further, God by Moses (c) forbad the Children of Israel's intermarrying with those of an idolatrous Religion; and, though it is possible there might be many other Reasons, both political and prudential, yet the only one there given by him, why they should not do it, is, the Danger of its leading them to Idolatry, as it is expressed in the next Verse, in these Words, *For they will turn away thy Sons from following me, that they may serve other Gods.* Now, though the Letter of the Mosaical Law be abolished, and that (for any Authority which that has over us) we are at Liberty to marry with whom we will, whether of one Religion or another, yet the Reason of that Prohibition will always subsist, which is, that we ought, out of a religious Fear, to abstain from those Sort of mixed Marriages, lest, by running ourselves into Temptations, we are over-persuaded either to forsake the Worship of the true God, or to worship him after a false Manner, or to give that Worship which is due to God, to that which is not God: Which is a Danger not to be thought light of, since the Scripture has given us a very eminent Instance of a Person, that had the greatest Reason imaginable to be the most fully persuaded of the Truth

(b) Gen. xxvi. 35.

(c) Deut. vii. 3.

of his Religion, who yet fell away, by the Prevalence of Temptation, in the very Case I am now mentioning, That of marrying Wives of a different Religion: For, though Almighty God had twice appeared to (e) *Solomon* (which, one would have thought, must have worked in so irresistibly a Manner upon his great Understanding, that no Temptation could have shook him) yet did his Wives draw him to Idolatry, and to the forsaking of the true Religion, as appears by his burning Incense, and sacrificing to their Gods (f). From whence we may learn, how much it behoves us, though we are never so much persuaded of the Truth of that Way of Worship which we profess, to take the greatest Care possible that we forsake it not; and to remember the Caution which *St. Paul* gives the *Romans* (g), *That, as we stand by Faith, we should not be high-minded, but fear*; we should not be too presumptuous of our own Strength, or too much possessed with an Assurance, that we cannot be overcome by such Temptations as have overcome others: Which is a Caution I likewise think reasonable to give you; not because I suppose you ready to fall from your Stedfastness in the Protestant Religion (God knows my Heart I both hope and believe otherwise) but with Design to arm you with such a religious Fear, as *St. Peter* says (h) *is necessary to enable us always to be ready to give an Answer to every one that shall ask us a Reason of the Hope that is in us*; or that

(e) 2 Kings iii. 5.—ix. 2. (f) 2 Kings xi. 8.
 (g) Rom. xi. 20. (h) 1 Pet. iii. 15.

shall

shall enter into Controversy with us, concerning our Belief and Practice.

Perhaps it may, at first Sight, look somewhat too severe to say, as I did in my Letter *viâ Bombay*, That I did not forewarn you against marrying with one of the Romish Religion; because I should have thought it as necessary to have forewarned you against marrying a *Jew*, or a *Mahometan*. But yet, upon Reflection, it will be found not too harsh: Since, if the religious Reason that God himself gave the Children of *Israel* against mixed Marriages, *viz. That they might not be a Snare unto them*, was good, the same will hold against all mixed Marriages that are equally dangerous, under the Christian, no less than under the *Mosaical*, Dispensation. But the Danger is the same, if the Sin to be avoided be the same, as I shall by and bye shew you it is. The prudential Reasons will likewise hold good as much in this Case as in the other, That the Unity of the Family may not be dissolved by the Heads of it taking different Ways in the Worship of God; and that the Want of good Example may be no Encouragement to Prophanation or Contempt of Religion, in those committed to their Care; besides the avoiding the continual Disagreements amongst themselves, that are likely to result therefrom. Nor can what *St. Paul* recommends to the *Corinthians*, who were, at that Time, married with Unbelievers (whether *Jews* or *Gentiles*) be a Justification for such mixed Marriages now, *viz. (i)* That the Husband was not to

(i) 1 Cor. vii. 10, 11, 12, 13.

put away his Wife, nor the Wife to leave her Husband, where the one of them happened to be called to Christianity, and the other not; because the Christian Religion, at its first Institution, found the World mostly in a married State; and therefore the dissolving such Marriages as were already solemnised, would have been to make the Gospel the Occasion of Confusion, instead of Peace: Besides, as he adds, it was not impossible, but the believing Person might be the Means of winning over the unbelieving; which, though a good Reason for continuing together when once married (as it might be a happy Result from an unhappy Circumstance) yet can hardly be thought such for coming together in these latter Ages.

I also charged the Popish Religion with having only the Name of Christian to distinguish it from Paganism. In Support of which Assertion, I will endeavour to fix Idolatry upon it, by shewing you, that the Church of *Rome* is really guilty of that Sin, notwithstanding it acknowledges the Trinity of Persons in the Unity of the Godhead.

The Sin of Idolatry may be committed either by giving, without the Permission of God, or contrary to his Commands, Divine Honour or Worship to any visible Image, or Representation of the Deity, believing the same to be God; which is the formal setting up an Idol in the Place of the true God; or, by believing that the Deity resides, or is present in, or with, such Image, Symbol, or Representation, and therefore using the same as an Object or Help to represent

present him to our Minds ; which is worshipping of him after a false and forbidden Manner : Or else, by putting our Trust and Confidence in any visible or invisible Being, relying thereon, or praying thereto, as possessed of some supernatural Power for procuring us some Good, or preserving us from some Evil ; and therefore paying it that Honour which belongs to God, either spiritually, by the inward Reverence of our Minds ; or materially, by such outward Actions of our Body ; at such Time as we are performing our religious Services, as are, by the common Use or Customs of all Nations, understood and taken to be the Acts of Worship proper to be given to God ; which is giving to a Creature the uncommunicated Honour of God.

Now, though the Romanists may not be guilty of the first Kind of Idolatry, the worshipping the Image they fall down before, as believing it to be very God ; yet, if they are guilty of the latter, the worshipping him after a false or forbidden Manner ; or the giving to a Creature, whether visible or invisible, the Honour that is due to God, and uncommunicated by him ; they are certainly guilty of Idolatry.

The former is so gross a Notion, that we can hardly imagine even the Heathens themselves to have been guilty of it : I say hardly, because I believe it is possible there may be, or have been, some of them brutish enough to think a Stock or a Stone, or some animated Creature, to be a God, as well as those *Jews*, whose Stupidity the Prophet *Isaiah* (k) represents as trusting in, or

(k) *Isaiah* xliv. 17.

worshipping their graven Images, and praying to them to deliver them, as being their God. Or as the *Egyptians*, who esteemed the animated Creatures Sheep and Oxen to be Gods, as may be gathered from the Answer of *Moses*, when *Pharaoh* told him, they need not go out of the Land of *Egypt*, but might sacrifice to God where they were; to which he replies, That that must not be, for they must sacrifice such Creatures to God, as were esteemed themselves to be Gods by the *Egyptians*, in whose Sight (1) such Sacrifices would be so great a Scandal, and such an Abomination, as would provoke them to stone them.

But the latter was the most generally practised, both by Heathens and *Jews*, viz. the worshipping the true God after a false or forbidden Manner; or by giving divine Honours and Reverence to any created, whether heavenly or earthly Being; and praying to, and relying on, such for Safety and Protection. That the Heathens did so, is allowed by all Persons that have inquired into the Nature of their Worship; many of whose most celebrated Writers allowed of, and pleaded for, the Invisibleness of God, though they worshipped him by an Image in the Form of a Man, because they thought Man the most exquisite Piece of Workmanship in this lower World, and consequently the most worthy to represent the Deity to their Minds: And those of them that worshipped the Sun, did it upon the Notion that the Sun was that visible Deity,

(1) *Exod. viii. 25, 26.*

by which the great God, who was invisible, ruled the World: Those likewise who worshipped *Jupiter* as the Chief of their Gods, could not worship his Images, which they knew were very numerous, and set up in almost an innumerable Number of Places, out of a Persuasion that each of those individual Images was that very God; but only as Representations to which his Deity was adjoined, though they supposed his principal Residence to be in Heaven, as may be gathered from most of their poetical Writings. And the Emperor *Julian* the Apostate, who was the Son of the first Christian Emperor, *Constantine* the Great, when after his Father's Death he apostatized from Christianity to Heathenism, says in Excuse, or by way of Apology for his, and other Heathens worshipping Images, That they worshipped Images, not because they thought them to be very Gods, but that by them, as Symbols or Representations, they might worship the Gods.

The Idolatry of the *Jews* was also of this Sort; of which I will give you some Instances. The Worship of the golden Calf may be brought as an Example of this Kind of Idolatry; for *David* says (m), *that they turned their Glory into the Similitude of a Calf that eateth Hay*; that is, they worshipped God, who was the peculiar Glory of the Children of *Israel*, by the Similitude of a Calf: For that this Image was only designed by them as a Symbol or Representation of God, may be gathered from the Story of it in *Exodus*, where the Children of *Israel* desired

(m) Psalm cvi. 20.

to have a visible Representation of the Divine Presence with them, saying to *Aaron* (n), *Make us Gods to go before us*: Had they desired it as the ultimate Object of their Adoration, and not rather as a Medium whereby to adore God, *Aaron* would doubtless never have consented to a Compliance with their Demand; nor would they have proposed such a thing to him, who was the Priest of God; it was certainly a very heinous Sin in him to consent to make them any Representation of God; contrary to his express Command delivered from Mount *Sinai* but a little before (o); but it would have been a much greater Sin in him to have made it as the final Object of their Worship; as very God! Besides, they had been brought out of the Land of *Egypt* by mighty Signs and Wonders, which they were satisfied were wrought by the Power of an omnipotent Being; and therefore could not possibly believe the Calf, that they themselves saw made and fashioned before their Eyes, out of the golden Ear-rings which they gave *Aaron* for that Purpose, could be that very God that had done all those Wonders for them. So that, when they cried out (p), *These be thy Gods, O Israel, which brought thee up out of the Land of Egypt* (which is the very Preface that God was pleased to make use of (q) before the Ten Commandments) they must mean only, that they thought the Divine Presence of that great and omnipotent God, which had brought them out

(n) Exod. xxxii. 1.

(o) Exod. xx. 4.

(p) Exod. xxxii. 4.

(q) Exod. xx. 2.

of the Land of *Egypt* with such mighty Signs and Wonders, and in so miraculous a Manner, was resident in or with that golden Calf. And this may be further gathered from what *Aaron* himself did at that Time; for it is said, he built an Atar before it, and made Proclamation, saying (r), *To-morrow is a Feast to the Lord*; where, by the Word *Lord*, is meant the Almighty God, because the Word there used is the Word *Jehovah*, which, I think, is generally allowed never to be used in the Holy Scripture, but when the Almighty God is spoken of.

The Idolatry of the Calves, which *Jeroboam* made and placed in *Bethel* and *Dan*, was also of this kind: For he made those Images, fearing the People might return to their old Master (s) *Rehoboam*, the King of *Judah*, if they should go up at the stated Times to sacrifice in the House of the Lord in *Jerusalem*; to prevent which, it is said, he took Counsel, that is, he contrived to render their going up to worship at *Jerusalem* unnecessary, by providing them with visible Mediums, whereby to worship the invisible God, telling the People (t), that it was too much (too far) for them to go up to *Jerusalem*, but that nevertheless they might worship that God which brought them out of the Land of *Egypt*, by the Calves, the Symbols of his Presence, which he had caused to be made, and placed, for their greater Ease and Convenience, in those two Places. His offering Sacrifice before these Calves

(r) *Exod.* xxxii. 5.(s) *1 Kings* xii. 27.(t) *1 Kings* xii. 28.

was paying divine Honour to a Creature, which is a Sin of so heinous a Nature, as to be the Cause that *Jeroboam* is seldom mentioned in Scripture without this particular Characteristick, that it was he that made *Israel* to sin. For the Sin laid to his Charge was not the worshipping those Calves as the final Object of his Worship, as being very Gods; but the worshipping God by a Similitude, contrary to the second Commandment delivered to that People at Mount *Sinai*; for by that Commandment the outward and bodily Worship is forbid, as the inward and mental is by the first. Nor could it be any Justification of *Jeroboam*, that he intended the People should worship the true God by the Similitude of a Calf (as may be concluded from his ordaining Feasts (u) to be kept to them, like unto those which were in *Judah*) for whatever the Intention was, he was nevertheless guilty of Idolatry, because worshipping any Similitude was forbidden (x); the transgressing whereof was the Reason of his being threatened to be so severely and exemplarily punished. It is also further to be observed, that *Jeroboam* is blamed for having made Priests of the high Places (y) out of the lowest of the People, which were not of the Sons of *Levi*; which he would not have been reproved for, had those Priests been designed to serve before those Calves, as false Gods; but it was their being designed to serve before them,

(u) 1 Kings xii. 32. (x) Deut. iv. 15, 16, 17, 18.
 1 Kings xiii. 4. xiv. 10, 11, 12, 13. (y) 1 Kings
 xii. 31. xiii. 33.

as Images of the true God, that made the appointing those Priests a Sin to *Jeroboam*. It was their being ordained to that Office, contrary to the positive Command of God (who forbid (z) that any besides the Children of *Aaron* and *Levi*, should minister in his Service) which occasioned the cutting off (a) and the destroying his Family from off the Face of the Earth. *Jehu* also served the Lord after the Manner of this forbidden Worship, and called the Priests of the Calves (b) *the Servants of the Lord*, in Contradistinction to the Priests of *Baal*, which last he utterly destroyed: The Worship of which false God was introduced by *Ahab*, with this emphatical Aggravation, that he was not content to continue the Worship of the Calves, which was the Sin of *Jeroboam* (c), but sinned yet more, for he brought in the Worship of the Image *Baal*, an Idol of the *Sidonians*, made in Honour of the Sun. And *Jehoram*, the Son of *Ahab*, though he followed the Sins of *Jeroboam*, is said (d), *not to have sinned like his Father Ahab, for he put away the Image of Baal which his Father had made*. And that the Priests of the Calves were those whom *Jehu* calls the Servants of the Lord, may be further gathered from hence, that he being King of *Israel*, and not of *Judah*, could have none of the Priests of the Lord of the Family of *Levi*, for he could not have any of the Children of *Aaron* for Priests, or of the other Branches of the

(z) Numb. i. 51. xviii. 22. (a) 1 Kings xiii. 34.
 (b) 2 Kings x. 23. (c) 1 Kings xvi. 30, 31, 32, 33. (d) 2 Kings iii. 2, 3.

House of *Levi*, to minister in the other sacred Offices; because the Children of *Aaron* and the other *Levites* officiated only in the Temple at *Jerusalem*, where the Worship of God was duly and rightly administered, according to his own Appointment in the Law of *Moses*.

The Inference that I shall draw from the long Account I have thus given of the Idolatry committed by the Children of *Israel*, in the Worship of the golden Calf in the Wilderness, and of those that were made by *Jeroboam* upon the Separation of the two Kingdoms of *Israel* and *Judah*, is this, *viz.* That since God Almighty taxes the Children of *Israel* in both those Instances with being guilty of the heinous Sin of Idolatry, though those Images were made only as external Signs of God's Presence amongst them, and designed by them to be only Helps to their Devotion, by being visible Representations, placed before their Eyes, which that gross People fancied they stood in Need of, to fix their Minds in the Adorations they were to pay to God Almighty by those Mediums: The Papists are equally guilty of Idolatry, when they make use of any Images or Symbols placed before their Eyes, as intermediate Helps to fix their Thoughts upon God; who will have a truer and more spiritual (e) Worship paid to him; and who has not only forbidden all Attempts to liken or represent him under the *Jewish* Law; whether by Gods of Silver or Gods of Gold, or by

(e) John iv. 24. *Isaiah* xl. 18. 25. *Exod.* xx. 23. *Levit.* xxvi. 1. *Deut.* v. 8, 9.

making

making of any Idol or graven Image, or Image of Stone to fall down thereto : But has also forbidden the same under the Gospel Dispensation ; as we may see by the Preaching of St. *Paul* to the *Athenians*, when he tells them they must repent of those Practices, seeing (f) *we ought not to think that the Godhead is like unto Gold or Silver, or Stone graven by Art or Man's Device.*

The Reason given by *Moses* to the Children of *Israel*, against transgressing the second Commandment, by attempting to make any Similitude of God, was, That when God was pleased to give them the Law from Mount *Sinai* (g), they *saw no Manner of Similitude* of any kind whatsoever. Now this Reason is as binding upon us Christians ; since we are not only taught in several Places of the New Testament (h), to flee from Idolatry, and keep ourselves from Idols ; but are likewise told, that God is invisible, and that no Man hath seen God at any Time ; and that God is a Spirit, which it is therefore impossible adequately or properly to represent by any Thing that hath either Figure or Parts. If then the Papists, when they are at their Devotions, do make use of any Similitude whatsoever, though never so improper (for none indeed can be proper) whereby to represent God, or any of the Persons in the Godhead, to their Minds, whether the Father, the Son, or the Holy Ghost, they are equally guilty of Idolatry, as well as the

(f) Acts xvii. 29, 30. (g) Deut. iv. 15, 16.
(h) 1 Cor. x. 7, 14. 1 John v. 21. 1 Tim. i. 17.
vi. 16. John i. 18. iv. 24. 1 John iv. 12.

Children of *Israel*. And that they do so in the Manner before-mentioned, they will not surely deny? or if they should, there are an innumerable Cloud of Witnesses to prove it upon them, that might be produced, not only out of ours, but even out of their own Authors: But I shall content myself to mention the Testimony of one Person only (which is to me in lieu of a thousand Witnesses) who told me he had several Times, in his Travels through *Italy*, seen the Picture of an old Man, a young Man, and a Dove, in the self-same Picture, set up in their Churches, Chapels, and religious Houses, made to represent the Trinity, which is the very Crime that St. *Paul* charges upon the Heathens (i), who changed the Glory of the incorruptible God into the Image of corruptible Man and Birds.

But though the *Romanists* should not make any Picture of the Father, or Holy Ghost, yet they are certainly guilty of Idolatry, whenever they bow down to, or pay any inward or outward Worship, or religious Reverence, to the Picture or Image of our Saviour, either upon the Cross, or otherwise visibly represented before their Eyes; whether it be expressed by kneeling or praying to, or before it, or by putting their Trust or Confidence in it, as believing his Divine Power or Presence adjoined thereto: As also when any Papists put any Trust or Confidence in their *Agnus Dei's*; which, after having been blessed by the Pope, are sent to Persons of

(i) Rom. i. 23.

that Communion to be kept as Safe-guards, to prevent Mischiefs from befalling them, and to cure Diseases; in Imitation of the Handkerchiefs or Aprons (k) that were carried from St. Paul's Body to the Disciples, who were thereby healed from their Diseases, and preserved from the Power of evil Spirits: But this is now idolatrous, from the Expectation of a Blessing and Protection to be derived to those, who so place their Affiance, Trust and Confidence thereon; and is just like the Practice of *Numa Pompilius*, the second King of *Rome*, who used to carry about with him, a Palladium, or Image of *Pallas*, as a Pledge to him of Empire; or of *Scylla* the Dictator, who in time of Battel always wore about him the Image of *Jupiter* or *Apollo*, as a sure Defence. The Figure of the Cross, either with or without the Picture or Image of our Saviour upon it, represents him to us, as dead; for which Reason (were there no other) it is a very improper Medium to pray, or pay our Adorations to him by: Our Prayers are to be made to him, as he is gloriously reigning in Heaven, which cannot possibly come under any Representation whatever; because we can have no Notion how transcendently glorious he is there; and therefore all Attempts to represent him in that State would be vain; and, since we firmly believe him to be God blessed for ever, would be also idolatrous; as being within the Prohibition of not worshipping God by any Similitude whatsoever.

(k) Acts xix. 12.

I am not insensible of the Apology made by some of the modestest of the *Romanists*, for this Practice, viz. That they do not fall down to, or before, the Image of our Saviour on the Cross; or to that other Representation of him, when pictured in the Likeness of a young Man with a Glory round him, either sitting in Heaven, or ascending thither; with Design to give Honour to the inanimate Picture or Image of Gold, Silver, &c. but only with Design by the first to bring to our Remembrance the Agonies which our Lord endured for our Sakes; and by the other, the Advantages he has procured for us by his Resurrection. Were there absolutely no further Use made of them, I say *absolutely* no other, or bad, Use made of them, I cannot say they would be Idols; because the bare making such a Picture, Image, or Statue, free from all Manner of Intention to bow down, or pay any religious Reverence or Worship to it, is not making an Idol; any more than the making the Picture, or Statue of some great Warrior, Philosopher, Legislator, or other extraordinary Person, as of *Alexander, Aristotle, Lycurgus*, or others (in Memory of their great Victories; the useful Philosophy, or the admirable Laws they taught Mankind) can be called making an Idol, when no Prostration, or other religious Ceremonies are made to them. And therefore the Pictures of our Saviour and his Apostles in the Charters of *Raphael*, which hang up in the Gallery at *Hampton-Court*, not as Pictures to be worshipped, but as historical Pieces, or Monuments of the Miracles there represented; I say, those Pictures being placed

placed there with this latter Design *only*, may very innocently be kept there. Nor can the Pictures of *Moses* and *Aaron* in the Protestant Churches; or of our Saviour and his Apostles in our Common Prayer-books, be called Idols, because we never pay them any inward Worship of the Heart, or outward Reverence of the Body. However, I must freely own, that in my private Opinion they had all of them much better be laid aside, because of the Offence and Scandal thereby given to our Dissenting Brethren, who are grieved at this Custom; and we are to give no Offence, neither to the *Jew*, nor to the *Gentile*, nor yet (surely) to the Church of God, which the Dissenters are as much as ourselves, though the *Romanists* are not; the continuing whereof, when we may so safely, and without Detriment, remove the former out of our Churches, and leave the latter out of our Books, is, I think, contrary to the Advice of *St. Paul* in his Epistles to the *Romans* and *Corinthians*, where he pleads for our having great Regard (1) to our weak Brethren; and at least persuades us very strongly, if he does not command us, to wave what may perhaps be strictly lawful for us to do, for that which may be more expedient, or more edifying to others, and particularly instances in Meats offered to Idols. His Argument runs thus, That although a Man who knows that an Idol is nothing, may, *without wounding his own Conscience*, eat of the Meats offered to it; yet he is to abridge himself of that Liberty, if so be that his using it is an Offence to his

(1) Rom. xv. 1, 2. 1 Cor. x. 23, 24.

weak (or scrupulous) Brother. The Case, I think, is the same with relation to the Pictures that are in our Churches and Common Prayer-books before-mentioned, which may not indeed be unlawful for us to have there, because we make no ill Use of them, as we pay no religious Service to them; but are not expedient or edifying, in as much as they give Offence to other good, though scrupulous People; and therefore, I think, ought to be removed from our Books of Devotion, and Places set apart for religious Worship, seeing our Brethren are scandalized thereat. But this is not the Case of the Church of *Rome*, for there, a further Use is made of them, and that a very criminal one too! For *by that Church* they are thought to be possessed of some inherent Holiness; and to be sacred Repositories of some divine Powers, or Virtues adhering to them, in the Esteem not only of the most ignorant or less knowing Papists (whose Souls ought not to be exposed to such imminent Danger) but even in the Opinion of some of their most learned Men, who are guilty of paying divine Worship to the very Pictures and Images of the Cross or Crucifix, or to those of the Apostles, and other supposed Martyrs and Saints.

It is notoriously known, that there are at this Day in Popish Countries, and that there were in our own Country before the Reformation, many Pictures and Images of our Saviour, of his Cross, of the Virgin *Mary*, of the Apostles, and of other Saints and Martyrs set up in Churches and Places of religious Worship, with Design that the People should say their Prayers to, or at least

least before them ; nay even in the * Highways and Streets of the greatest Concourse are those Images set up with the before-mentioned Design : Which, I think, bares a very great Resemblance to the high Places (m) and Groves, &c. appropriated by the idolatrous *Jews* to the Worship of their Images : For to, or (as the *Romanists* chuse to distinguish) before the Pictures or Images so placed, do the *Romanists* make such Gestures of the Body as are the proper Signs of Adoration and Worship.

If I should then ask the Papists, Whether the Gestures of kissing the Images or Pictures ; or of bowing or kneeling to them ; or of praying to or before them ; are Acts of Devotion done with regard to those Pictures or Images alone ? Or to God alone ? Or to God and the Images, &c. conjointly ? They would not, I suppose, answer, that they are done in regard to the Image alone, since that would be confessing themselves guilty of the *grossest* Idolatry : For since it cannot be pretended in Excuse thereof, with the least Colour of Reason, that those Actions are done to, or before the Image, &c. of such or such Persons out of any civil Respect, because the Persons represented by those Images, &c. are dead, or because the Persons that are paying those Signs of Respect, are then at their Prayers, and paying their religious Service to some Being ; it

* In *Moorfields* not two Years ago, I believe in 1750, there then remained a Cross : At which I make no doubt there formerly was Devotions paid by the illiterate Fools of the Church of *Rome*.

(m) 1 Kings xi. 7. 2 Kings xxi. 3, 4.

C 4

must

must therefore follow, that they are performed as Acts of Devotion; and consequently do render the Performers *truly* guilty of Idolatry. For the inward Persuasion of the Mind being only to be known and discovered to us by the outward Actions of the Body; and the outward Actions of the Body causing the Beholders to believe, that the inward Sense of the Soul is congruous to such outward Actions; is the Reason why God, who is jealous of his Honour, will not suffer the outward Gestures of the Body to be paid to any Image, &c. whatsoever; and has so often in Scripture forbidden the bowing down (n) or falling down to any Image, &c. since that would, not only in his own Sight, but in the Sight of the Beholders, be giving his Honour to a Creature.

Nor will they, I presume, say, that those Actions are done with regard to God alone, because they have at that Instant their Eyes lifted up to, and fixed upon, the visible Object before them, as the *Jews* had upon the golden Calf, made with Design to go, or be, before them, *i. e.* to be visibly present in their Sight. Besides, such an Answer cannot, with any Colour of Truth, be made by any knowing Papist that has acquainted himself with the Canons and Orders of that Church; for the Missal of that Church commands the Priest in express Words (o), after he has fixed the Cross in the Place prepared for it before the Altar, *to pull off his Shoes, to bow to it, and then kiss it*: And in the Pontifical, at

(n) Exod. xx. 4. Lev. xxvi. 1. Deut. v. 9.

(o) Rom. Missal, p. 182.

the Benediction of a new Cross, the Bishop is required in express Words (p), *to bow his Knee before it, and devoutly to adore it!* All which Ceremonies are Signs of Adoration and Worship, when performed on a religious Account; though, when they are performed on other Accounts, as to our Prince, or on any other civil Occasion, they are Marks of our civil Respect only; but even in this Case were better let alone, in my humble Opinion.

The Ceremony of pulling off the Shoes is a Piece of religious Reverence and Honour, which God appropriated to himself, by commanding *Moses* to put off his Shoes when he spoke to him out of the Midst of the burning Bush; for though it might be an Angel, *properly so called*, that put on the Appearance of (q) a flaming Fire, to draw *Moses's* Attention, yet it was God that (r) spoke to him, as may be seen from the following Verses of that Chapter, when he tells him, that it was God, whose Name was *I am*, that spoke to him, and sent him to *Pharaoh* and to the Children of *Israel* in *Egypt*, which Name is applied by our Saviour to himself, in his Dispute with the *Jews* in the eighth Chapter of *St. John* (s); and is likewise ascribed to him in the same Signification, though in other Words, by the Apostle to the *Hebrews* (t), when he says of Jesus Christ, that he is *the same Yesterday and To-day and for ever*, i. e. always, I am. And, that it was not an Angel (at least not an Angel pro-

(p) Rom. Pontif. p. 164, 165.

(q) Exod. iii. 2.

(r) Exod. iii. 4. and 14.

(s) John viii. 58.

(t) Heb. xiii. 8.

perly

perly so called, viz. a created Spirit) but the Word of God, the only begotten Son of God, our Saviour, who is in Scripture sometimes called Messenger (u) or Angel; as also the Presence of God; and the Angel of his Presence; and whom the Apostle to the Hebrews styles the Brightness of God's Glory; and the express Image of his Person; and who must have been meant, when it is said, that Moses (x) should behold the Similitude of the Lord, who would speak to him Mouth to Mouth; and whom he had seen Face to Face. I say, we may certainly conclude it was not a created Angel, that spake to him, from St. Stephen's making this very Distinction, at his Defence before the High Priest and Council of the Jews, that it was (y) an Angel of the Lord that appeared to Moses in a Flame of Fire in the Bush, but it was the Lord that bid him put off his Shoes from off his Feet: And a little lower, says of our Saviour (whom he there calls that Prophet that was to be raised up like unto Moses, and whom they were to hear) that he was (z) the Angel that spake to Moses in Mount Sinai. From which Passages I infer, that this Honour of pulling off the Shoes, is no where in Scripture communicated to any created Being; and consequently, that the paying that Honour to a Cross, or to any other Creature, is giving it the Honour appropriated to God alone: For the Person who is erroneously, in the Contents of the fifth Chapter of Joshua, styled an Angel, is

(u) Mal. iii. 1. Exod. xxxiii. 14. Isaiah lxiii. 9.
 Heb. i. 3. (x) Numb. xii. 8. Exod. xxxiii. 11.
 (y) Acts vii. 30. and 33. (z) Acts vii. 38.

called

called in the *Text* of that Chapter (where he appeared to *Joshua* at the Siege of *Jericho*, and bid him put off his Shoes from off his Feet) the (a) Captain of the Hosts of the Lord; and both in the *Contents* and *Text* of the *next* Chapter, the Lord; by whom must be intended, the (b) Word of God, whom the Armies in Heaven followed. And that he was so, the Word of God, whom St. *John* tells us (c) was God, we may further conclude from hence, that when *Joshua* fell on his Face to worship him, he did not forbid him to do it, as the Angels (properly so called) and the Apostles of our Lord always did, whenever any outward Signs of religious Worship were offered to be paid to any of them; as we may see by what was said by the Angel to St. *John* in the *Revelations* (d); and by St. *Peter* to *Cornelius*; and by St. *Paul* and St. *Barnabas* to the People at *Lystra*.

And as to the kneeling to, or before, the Images of the Cross, &c. they are exactly the same religious Ceremonies that were used by the idolatrous *Jews* to their Images; as is intimated in that Passage, where God tells the Prophet *Elijah*, That he had (e) left in *Israel* seven thousand, which were all the Knees that had not bowed to *Baal*, and every Mouth that had not kissed him. From whence it appears, that in the Opinion of God these outward Actions performed to a Creature were the characteristical

(a) *Joshua* v. 14, 15. vi. 2. (b) *Rev.* xix. 13,
14, 16. (c) *John* i. 1. (d) *Rev.* xix. 10.
xxii. 9. *Acts* x. 26. xiv. 14, 15. (e) *1 Kings*
xix. 18.

Marks of an idolatrous Worship; and the Reason why those who performed them were esteemed Idolaters, which was so provoking a Sin in the Sight of God. Since then the performing such outward religious Ceremonies, before their Images, were sufficient to denominate the *Jews* Idolaters in the Judgment of God, there can be no good Reason assigned, why the *Romanists*, who perform the same religious Ceremonies before their Images, should not be esteemed Idolaters too. For it must always be remembered, That the outward idolatrous Ceremonies of the Body, are as much forbid by the Second, as the inward idolatrous Thoughts of the Heart are by the First Commandment: And, that he who transgresses any one of the Commandments of God (f), is equally guilty of transgressing a Commandment, with him who transgresses any other of them.

Neither, surely, will they say, That it is done, with regard to God and the Image, &c. conjointly: Because, whatever Degree of that divine Worship is paid to the Crucifix or Image, &c. of Christ, is paid to a Creature; unless they will suppose, that the Divinity of our Saviour is so perfectly united to the Image, &c. as to change or remove the very Substance of Gold or Silver, &c. and to transubstantiate it into the Godhead: A Thing that, I think, the greatest Sticklers for this Practice have not the Front to affirm! And yet, unless that can be proved, it will follow, that some religious Worship or Service is paid to the Creature then present before them,

(f) James ii. 11.

con-

contrary to the Second Commandment, which prohibits the bowing down to any made Likeness of the Godhead (g); as well as to our Saviour's Explanation of the First Commandment, that God, and God only, was to be worshipped (h). If then God only be to be worshipped, that Worship must needs be idolatrous that has any Thing for its Object, either separately from, or conjointly with, God, but God alone.

The common Excuse that is made for this Practice is, that the outward Actions of bowing, &c. to the Cross, or Image of Christ, is not made to it with Intention to give the same Degree of Honour to the material Image, &c. as to the Person of Christ represented thereby; and that therefore, there being only an inferior Degree of Honour paid thereto, it cannot be Idolatry. To which I answer, That this is no Excuse, because it is contrary both to the Meaning and Letter of the Command, that any, the least as well as the highest, Degrees of Honour should be paid to a created Similitude of God; and might as well have been formerly pleaded by the *Jewish* and *Heathen*, as now by the *Christian* Idolaters: For the glorious Majesty of God is as well affronted by the least, as by the highest, Honour given to any Image, &c. of him; because, to all Appearance, Adoration is paid to the Similitude, whenever those lower Degrees of Honour are paid to it, as really as if the higher Degrees of the Worship of the Heart were joined thereto; the By-stander, who is not able to

(g) Exod. xx. 4, 5. (h) Matth. iv. 10.

discern the Secrets of the Heart, always supposing them to go together. Besides, whatever People may fancy, this is so very nice and subtle a Distinction, as seems impossible to be truly made, or the Degrees of Worship to be so really divided (if that would do the Business) as not to confound the Imagination of the very Person performing it; especially if he be of the common Mass of Mankind, and not extremely well versed in distinguishing of Ideas; and utterly impossible for a *Jew*, a *Turk*, or a *Pagan*, who should be present when the *Romanists* are performing their Devotions before the Cross, or Crucifix, or before any Image or Picture of our Saviour, or of the Virgin *Mary*, or any of the Apostles, or other He or She Saint, to judge otherwise than that such *Romanist*, as well as the *Jewish* or *Heathen* Idolaters of old, really adored those Figures or Representations, to or before whom they performed their Devotions; if not as real Gods, yet at least as visible Representations of the Deity; or as believing his Presence, or some holy and supernatural Power or Virtue resident therein. This Part of their Religion must be certainly contrary to what Christ came into the World to teach us; for the End of his coming into the World was to teach us to abolish, not to continue, Idolatry; to teach us to forsake those Vanities (the worshipping of Idols) and to turn to the living God; as we may learn from *St. Paul's* Discourse to the *Athenians*, where he tells them, that it was the Intent of God in ordaining his Son to be the Judge of the World, that all Men should repent, and not think that
God

God was like Gold or Silver, &c. (i) but that they should cease to worship him after that ignorant Manner which they had practised in Times past. But, supposing only Christians were to be Spectators of their Worship, how few of us are capable of judging other than by Appearance? And why must the great Doctors (if they themselves are capable of making these Distinctions) be permitted to lay such Stumbling-blocks in the Way of the common People, who have, for the most Part, dull and heavy Understandings, and who, by their gross Ignorance and Inadvertency, are very susceptible of wrong Impressions, and will be apt to think there is a relative Honour due to the Images, &c. themselves: For, as we find by Experience, that bad Examples are of more Force than good Precepts; so, the seeing these outward Genuflexions, and other Marks of Adoration, paid by their Priests and learned Men to these false Objects of Worship, will be more prevalent to induce them to follow the dangerous Examples of such bold Guides, than the most pious and cautious Exhortations will be to deter them from following such presumptuous and idolatrous Practices. It is very much to be feared, that most of the ignorant People in that Church believe there is at least a Transition of Worship, by or through the visible Medium to the invisible God, being ignorant of the subtle Distinctions which the Men of Learning pretend to make therein; though that cannot possibly be any Excuse even for them, against the positive

(i) Acts xvii. 29, 30.

and plain Prohibitions contained in so many Places of Scripture, of using no Manner of Similitude in the Worship of God, who is a Spirit, and will therefore be worshipped after a spiritual Manner. How uncharitable then the Continuance of this Practice of worshipping Christ by a bodily Resemblance is, that Church (which commands the Performance of it) ought to think of with the greatest Humiliation and Repentance, seeing the great Likelihood there is, that Multitudes of Souls will be eternally lost by following such dangerous and idolatrous Practices.

But, from being Spectators of the outward Actions practised in the Worship of Images, &c. in that Church, let us pass to the Words that compose the Prayers, that are not only put up before those Images, &c. but are directly addressed to them (i); which are as full, strong, and expressive, of the inward Adoration of the Heart, as it is possible to use in the most proper Adoration of God the Father, or of Jesus Christ our Lord: Such as these which follow to the Virgin Mary; which are to be found in the Book of Offices, or Service to her, set forth by Pope Pius the Vth, where she is worshipped in the following Words: (k) *Establish us in Peace. Unloose the Bonds of the Guilty. Drive away our Evils. Make us absolved of our Faults, meek and chaste. Vouchsafe us a spotless Life. O sacred Virgin, give me Power against thy Enemies. Let the Virgin*

(i) See more of this in the Postscript. (k) Offices for the Virgin, Psal. lxxxix. xcvi. cii. ciii. cvii.

Mary, bless us, and our pious Offspring. Mary, Mother of Grace, Mother of Mercy, do thou defend us from the Enemy, and receive us at the Hour of Death. These Prayers, in the plain and most obvious Signification of the Words of them, are a direct Calling upon the Person addressed to in a positive, not in an intercessory Manner, to bless, to help, to assist, to forgive, and to confer Grace upon, the Suppliant, nay and even to save him in the Hour of Death. In what Words must I address myself to God, if these are to be put up to a Creature? If these are not Forms of Prayer, expressing an absolute Trust, Confidence, and Reliance, in the Person prayed to, I must own myself ignorant enough not to understand what Words to make Use of for such a Purpose! There are Abundance of other Passages in that Book which speak the same Language; and in other Popish Books there are such an incredible Number of Prayers, not only to the Apostles, but to other real or pretended Saints, as render it impossible to transcribe, had I the Books by me to do it from: But I thought fit to give this Sample of their Invocations and Prayers to the Virgin *Mary*, whereby it may appear, that the same Veneration, Affiance, and Devotions, are placed in, and paid to her, as are due only to God; and which cannot possibly admit of any other Construction, than that they are a plain and direct Form of Worship and Adoration paid to a Creature; which whosoever is guilty of doing, cannot avoid the Guilt of Idolatry.

D

Another

Another Way by which we may be guilty of the Sin of Idolatry, besides that of the Worship of visible Images, &c. is the putting our Trust and Confidence in any invisible Beings besides God himself, and praying to them as possessed of supernatural Power for procuring us some Good, or preserving us from some Evil; either properly in their own Power to confer, or thought to be procurable by their Mediation; by which that Honour is ascribed to them which is properly belonging only to God and Christ. The Papists are guilty of this Sort of Idolatry when they pray to Angels, or the Virgin *Mary*, or other Saints, to be Mediators between God and them, or between Christ and them; or, as their Benefactors to confer upon, or procure for them, some Good, or to deliver them from some Evil. For, though they may not, perhaps, sometimes pray to them with the very same Affiance as they do to God and Christ; or may not ascribe to them the highest Honour which they believe due to God and Christ; yet, if they put their Confidence in them, as that, by their Power or Mediation, they shall obtain such Things as they pray to them for; they thereby ascribe to them such religious Honour as is disproportioned to them; and above what can be due to any created Being; and what God has not communicated to them, or commanded to be paid them (l), but has reserved to himself. For Example: We are told in Scripture (m), that the *only Mediator be-*

(l) Deut. xvii. 3.
i. 20.

(m) 1 Tim. ii. 5. Col.

tween God and Man, is the Man Christ Jesus; by whom it pleased the Father to reconcile all Things to himself. Whenever, therefore, without an express Warrant from God, delivered in Holy Scriptures, which is the only Rule to go by, the Papists shall pray to any Angel or Saint to be their Mediators, they thereby ascribe to them the Honour of Mediation, which is appropriated to Christ alone, who is God *blessed for ever* (n). Again, whenever they pray to any Angels or Saints departed, as their Protectors, Patrons or Patronesses, they do it without Warrant from God, and ascribe to them that Protection which proceeds from God only (o). And God, who is jealous of his Honour, as he has told us in the xxth Chapter of *Exodus* and the 5th Verse (p), will not permit us to give his Glory to a Creature, but has commanded us, by the Apostle St. Paul (q), to take care that we do not suffer ourselves to be *beguiled of our Reward by a voluntary Humility, and worshipping of Angels*; notwithstanding they are the highest and most excellent of all his Creatures. And although, in many Places of Scripture (r), mention is made of the good Offices that are frequently done for Men by the Ministry of Angels, and of their *tarrying round about them that fear the Lord*; and delivering them from Harm; yet we nowhere read, that any of those good Men, that were eminently preserved by their Ministry, ever

(n) Rom. ix. 5. (o) Deut. xxviii. the whole Chapter. Psal. cxxi. the whole Psalm. (p) Exod. xx. 5. (q) Col. ii. 18. (r) Gen. xxxii. 1, 2. Psal. xxxiv. 7. Acts xxvii. 23.

returned the Angels any Thanks or Praise for their having protected them from Mischiefs; but their Prayers and Praises were returned to God, who was the Author of that Good which the Angels were only the Ministers or Instruments of; as we may see by the Example of the Prophet *Daniel* (r), who, when the Lions were with-held by the Angel of God from doing him any Harm, ascribes his Preservation to God, who had sent his *Angel* to shut the Lions Mouths; but pays no Thanks to the Angel, who was no otherwise concerned therein, but as a *Messenger* or *Minister* of God, sent for that Purpose. The Vision of the Horses and Chariots of Fire, which was seen by the Servant of *Elisha* (s), was an Appearance of the Angels of God in the Likeness of an Host or Army; from which nothing more can be concluded, but that the Host of God is more numerous and powerful than the greatest Armies of Men; and that God is pleased to send his Angels to protect his Servants from the most imminent Dangers; or to punish his Enemies in the most exemplary Manner; the Praise and Honour whereof is only due to him, by whose good Pleasure they are sent to protect and defend the Righteous, or to punish and destroy the Wicked. And in the New Testament we are taught, by the Apostle to the *Hebrews* (t), that Angels are *ministering Spirits*, sent forth to minister to them who shall be Heirs of Salvation; as were those Angels that appeared either

(r) Dan: vi. 22.

(s) 2 Kings vi. 17.

(t) Heb. i. 14.

to *Cornelius* (u), informing him what he was to do; or to *St. Peter* (x), delivering him out of the Hands of *Herod*, and from all the Expectation of the *Jews*; or to *St. Paul* (y), encouraging him in his Voyage, and assuring him, that God would preserve all those that sailed with him; as likewise those, whom we may suppose to be more peculiarly appointed to watch over young Children in their Infancy (z), to preserve them from the many Dangers which, by Reason of their Youth, Inadvertency, and Want of Experience, they would otherwise be liable to fall into. From whence we acknowledge them to be ministering Spirits, according to the Will of God; and that, therefore, no Worship or Thanks is to be paid to them, but to God only, for the good Offices which they do us. And accordingly our Church, in the Collect for *Michaelmas-day*, prays to God (a), *That, as his holy Angels always do him Service in Heaven, so, by his Appointment (not by their own Will) they may succour and defend us here on Earth.* Since therefore it is by God's Appointment that they are serviceable to us, they are not to be worshipped as our Protectors or Benefactors, not so much as by the external Actions of the Body, much less by the internal Devotions of the Soul; but God only ought to be the Object of our Worship. This we may learn from that Passage of the *Revelations* (b) already mentioned, where the Angel

(u) Acts x. 4, 5. (x) Acts xii. 7. 9. (y) Acts xxvii. 23, 24. (z) Matt. xviii. 10. (a) Collects for *Michaelmas-day*. (b) Rev. xix. 10.

severely rebukes St. *John* for offering at such a Thing : And the Reason he there gives will hold good, not only against all Angel-worship, but against the Worship of any real or fancied Saint, or created Being, whatsoever, viz. *See thou do it not, for I am thy Fellow-servant.* And, in the last Chapter of that Book, when St. *John* was relapsed again into his former Error, and fell down to worship before the Feet of the Angel, he again tells him (c), *See thou do it not, for the same Reason as before, that he was his Fellow-servant, and of his Brethren the Prophets, and of them which kept the Sayings of that Book ;* and further adds, *That he should worship God,* that is, God only. As if he had said, You are in the Wrong to offer to worship me, by falling down before me, how glorious soever I may seem in your Eyes, for I am really no more than one of God's Servants, as you are ; and I tell you truly, that neither Angels, nor Prophets, nor Apostles, nor those Persons that keep the Sayings of this Book, and are so holy as to be esteemed Saints, nor any others are to be worshipped ; but you are to worship God, for he, and he only, is worthy to be the Object of your Worship. That the holy Angels are frequently employed in particular Ministrations relating to Mankind, I very freely acknowledge ; but I insist upon it, that it is only from the Appointment of God : It is also certain from Scripture, that they are present at our religious Services, as St. *Paul* (d) told the

(c) Rev. xxii. 9.

(d) 1 Cor. x. 11.

Corinthians; and St. *Peter* (e) represents the Angels as desiring to look into the Mystery of our Salvation: This last Passage shews their Knowledge not to be so extensive as to comprehend every Thing, but to be bounded; as likewise does that other Passage of St. *Paul* to the *Ephesians*, where he tells the *Ephesians* (f), *That the manifold Wisdom of God*, viz. the Calling of the *Gentiles*, was discovered, or made known, by the Church to the *Principalities and Powers in heavenly Places* (that is, to the Angels). Here the Church is not said to be taught by the Angels, but, on the contrary, that the Knowledge of the Christian Religion's being discovered to the *Gentiles*, came to be known to the Angels by the Church; as likewise that the Apostles and Prophets (of this Church) are said, in the fifth Verse, to have had that Mystery (which was not made known in other Ages) now revealed unto them by the Spirit itself. Nor do we find that the *Jews* ever offered Prayers or Thanksgivings to the Angel that came down to the Pool of *Bethesda* (g), to render those Waters medicinal to the impotent People there, though by his moving or troubling the Waters, a healing Virtue was communicated to them.

But if we are not to fall down or pray to Angels, who are acknowledged to be Beings of great Honour, Power, and Might, and the constant Attendants at the Throne of God, and sent by him on several Ministrations to Mankind;

(e) 1 Pet. i. 11, 12.
10.

(g) John v. 4.

(f) Eph. iii. 6, 7, 8, 9,

much less are we to pay that divine Honour or Worship to Saints or Souls departed ; I say, that divine Honour or Worship ; for Prayers, and Praises, and giving of Thanks, are the most acceptable Sacrifices, and the properest Acts of Adoration, that can be offered to God ; much more than those of Incense, Sacrifice, or burnt Offerings ; as we are told by *David* in many of his Psalms (h), and that too at a Time when those religious Rites and Ceremonies were offered by the positive Institution of God himself. And by the Apostle to the *Hebrews* we are commanded to offer by him (that is, by Jesus Christ) the (i) Sacrifice of Praise, which he calls the Fruit of our Lips (as all Prayers are, whether by way of Petition or Thanksgiving) in Allusion or Apposition to the Sacrifices of the Fruits of the Earth that were offered under the Law. Besides, the offering up our Prayers, or performing any other Acts of religious Worship, to Saints or Souls departed, is attributing to them, *first*, The Glory and Honour of *Ubiquity*, from their being thereby supposed to hear, and be present to, the Addressees of their Supplicants in all the different Parts of the World ; *secondly*, Of *Omniscience*, from its being concluded that they know what Petitions are made to them, by those who offer them the Worship of the Heart, which in many Places in Scripture is reserved, and appropriated to God and Christ ; and *thirdly*, *Omnipotence*, from its being believed and expected that they are able to grant the Requests that are so made to them : For

(h) Psalm l. 14, 15. li. 15, 16. cxli. 2.

(i) Heb. xviii. 15.

without all these Attributes are supposed to belong to them, it is ridiculous to put up Prayers to Beings that cannot *hear*, or *know*, or *grant* the Requests that are made to them; this therefore is a natural Inference drawn from their having Prayers made to them; I say, that by praying to Saints or Souls departed, we impute to them the Glory and Honour of those divine Attributes; and especially when we attribute to them the Knowledge of the Heart, which is by the Evangelists and Apostles ascribed to Christ; and by *David* and other Prophets, in the Old Testament, to God; as peculiar to them, except where by unquestionable Revelation in Scripture we are told, That that Knowledge of the Heart has been communicated to Mankind by God's prophetic Spirit; as in the case of *Elisba* (k) with respect to *Gehazi* and *Hazael*; and of *St. Peter* in regard to *Ananias* and *Sapphira*; but excepting these Examples (and I do not at present recollect any other, or if any other can be produced in Scripture, they may be drawn from the same Fountain, the certain and known Inspiration of the Holy Ghost; I say, excepting these Examples) there are no other Places in Scripture, where the Knowledge of the Heart is mentioned, but what are applied to some one or other of the Persons in the holy and glorious Trinity: As when *St. Paul* tells the *Romans*, That (l) *as many as are led by the Spirit of God, are the Sons of God, whose Spirit beareth witness with our Spirit*; or where our Saviour is said

(k) 2 Kings v. 26. viii. 12. Acts v. 3, 8.

(l) Rom. viii. 14, 16.

to know all Men, that is, the Hearts of all Men; for he (m) *knew from the Beginning, who they were that believed not, and who should betray him*; and did not commit himself unto them, because he knew all Men. Or, as *Moses* says to God, (n) *Let the Lord, the God of the Spirits of all Flesh*, that is, that knows the Thoughts of all Mens Hearts; or, as *David* tells his Son *Solomon*, That (o) *God searcheth all Hearts, and understandeth all Imaginations of the Thoughts*; and in the hundred and thirty-ninth Psalm, in the old Version, that (p) *God understandeth our Thoughts long before*, or as it is in the new Version, that *he understandeth our Thoughts afar off*; by which must be meant, that God knows the Thoughts of our Hearts, even before we know them ourselves; which surely will not be affirmed of any Angel, Saint, Devil, or infallible POPE! But most expressly to this Purpose is that Passage in the incomparable Prayer of *Solomon* at the Dedication of the Temple, where, speaking to God, he says, (q) *For thou, even thou only knowest the Hearts of all the Children of Men*. Since then the Knowledge of the Heart is in Scripture only attributed to the three Persons in the glorious Trinity, as properly belonging to them, they only are worthy to have our Trust and Confidence placed in them; and to receive our Adorations, Prayers, and Thanksgivings! Whenever therefore we offer them up to any Saint or Angel, or Soul departed (who

(m) John vi. 64.

(n) Numb. xxvii. 16.

(o) 1 Chron. xxviii. 9.

(p) Psalm cxxxix. 1, 2.

(q) 1 Kings viii. 39. 2 Chron. vi. 30.

are all allowed to be Creatures) we place that Reliance, Trust and Confidence in a Creature, which belongs to the Creator only; which cannot be any Thing less than Idolatry.

The Excuse that is made by most Papists for this Practice, is the same that was made to me by one of their Padres, when I was my second Voyage in *China*, viz. That they pray to Saints, &c. only in a mediatorial Way, that they may pray to God for them; because being vile Dust and Ashes, and grievous Sinners, they are afraid to approach before the Throne of God without some Saint, &c. to mediate their Admission, and as it were to be their Inductors; after the Custom practised here to great Princes, into whose Presence no Persons are so bold as to run themselves without being introduced by some of his Courtiers: But (as I told the Padre) this is not only Will-worship without Warrant from Scripture, but is dishonourable to Christ, and expressly contrary to the Directions given us in the New Testament, to apply ourselves to none but him, who hath told us, That (r) whosoever cometh to him, he will in no wise cast out; and has further assured us, That he himself would go and prepare a Place for us; and that he is not only the Truth and the Life, but also the Way; and that (s) no Man cometh to the Father, but by him; and St. *John* has told us, That when (t) any Man sins, we have an Advocate with the Father, *Jesus Christ the righteous*, who is the Pro-

(r) John vi. 37. xiv. 3.

(s) John xiv. 6.

(t) 1 John ii. 1.

pitiation for our Sins; and the Apostle to the *Hebrews* says, That (u) Christ was made like unto his Brethren, that he might thereby make Reconciliation for us; and thereupon advises and encourages us, That (x) seeing we have a great High Priest, Jesus the Son of God, who is passed into the Heavens, we should go boldly (not stay till we are introduced by some Saint, &c.) to the Throne of Grace, that we may obtain Mercy. And St. *Paul* has in another Place told us, That (y) because or by means of Christ's Death he is the Mediator of the New Testament (or Covenant of Grace, Forgiveness, or Mercy) for the Redemption of the Transgressions of those, who were under the First Testament (the Covenant of Works, or Observance of the Law). And that Christ is the only Mediator between God and Man, we are further taught by the same St. *Paul*, in his first Epistle to *Timothy*, where he tells us, That (z) *there is one God, and one Mediator between God and Man, Christ Jesus*. The Force of which Argument is, that as there is but one God, so there is but one Mediator, even Jesus Christ; who is declared by the Author to the *Hebrews*, seeing he continueth ever, and hath an unchangeable Priesthood, to be (a) *able to save them to the uttermost that come unto God by him*, he being of so great Power and Dignity, that he ever liveth to make Intercession for us.

(u) Heb. ii. 1. (x) Heb. iv. 14. (y) Heb. ix. 15.
 (z) 1 Tim. ii. 5. (a) Heb. vii. 25.

The

The Doctrine of Saints departed having the Privilege of conferring or procuring Blessings for their Friends or Worshippers here on Earth, was unknown till the Popish Church (*no doubt for very wise Reasons*) declared it so to be. The Evangelists and Apostles of our Lord no where, in their Writings, attribute the least Knowledge of our Affairs to Souls departed; but direct us to pray to none but God (b) in the Name of our Lord Jesus Christ, who will send the Comforter unto us, that he may guide us into all Truth. For as for that Passage of *Dives* and *Abraham* (c), it is merely a Parable, and was not intended to be taken as a real Discourse between *Dives* in Flames, and *Abraham* in Happiness; or as designed to intimate to us, that the Souls of the Saints departed have any Knowledge of our Affairs here on Earth; but to represent to us, that after Death our Judgment, which will then be irreversibile, will be according to what we have done in this Life; as also to shew us the Vanity and Folly of expecting fresh Revelations, and new Miracles, after the Neglect of those which God has been pleased to afford and make known to us in the Writings of the Old, and (to which we may now add) New Testament. And as that Doctrine was not recommended, either by our Lord, or any of his Apostles; so we may observe, that the Writings of the Old Testament are intirely free from any Hints at such a Practice, as that of addressing any Prayers to the

(b) John xv. 16. xvi. 7, 13.
25, 26, &c.

(c) Luke xvi.

Patriarchs or Prophets after their leaving this World, and entering into Heaven, or into the separate State of Souls departed; which we may be the more confirmed in, from that known Passage of the two Prophets *Elijah* and *Elisha*, where the former tells the latter, that (d) before he was taken from him, he should ask what he should do for him; but there would have been no Need to have confined, or pinned him down, to what he should then think of asking, if *Elisha*'s praying to *Elijah*, after his Translation, and being in a blisful State, would have been a Means to have procured him any future Blessings or Favours from God, or from himself.

From the Scriptures we learn the Place where Christ, our great High Priest, is; they declare to us, that he (e) *is passed into the Heavens*; that his Disciples saw him ascend thither; *whom the Heavens must receive until the Restitution of all Things*; and that he is sat down at the Right Hand of God, *i. e.* in the highest and most glorious Place in Heaven. But as for the Saints or Souls departed, we know not where they are or shall be, until the general Resurrection; for all that we gather of them from Scripture, is, that they are not in perfect Felicity, nor will be, till their Souls shall be again joined to their Bodies; which cannot be till the Time when our Lord Jesus shall come to Judgment at the last Day; so that the praying to them is absurd, as well as impious: Absurd, from our Uncertainty what

(d) 2 Kings ii. 9. (e) Heb. iv. 14. Acts i. 9, 10. iii. 21. Heb. x. 12.

Condition or Place they are in; and impious, from its being contrary to God's Command of worshipping him; which Command is enforced on us Christians in the strongest Manner possible by our Saviour, who adds thereto the Word (f) *only*, as the true Meaning of the Extent thereof; saying, *Thou shalt worship the Lord thy God, and him ONLY shalt thou serve*; thereby absolutely to restrain us from attributing divine Honour to any Being but God *only*; as if he had done it purposely to caution us against what he foreknew some, who pretend to be his Followers, would do in the After-ages of Christianity! As for the Saints that had been martyred, and which are represented in the *Revelations* as addressing themselves to God (g) from under the Altar (that is, as I said above, not in perfect Felicity, they being to wait till their Fellow-Servants should be fulfilled) though this Address of theirs should be allowed to have Relation to Things on the Earth, yet it seems rather an Imprecation and Praying for Vengeance upon their Enemies that had slain them, than an Intercession for God's Mercies upon their Friends or Followers. But supposing that Passage were understood as an Intercession, that God would be pleased to take care of those that suffered for his Word, and for the Testimony which they held; nothing more ought to be concluded from it, than that it was a Petition for the Church in general, and not as any way interceding for any particular Person; much less can we gather from that or any other Passage in

(f) Matt. iv. 10.

(g) Rev. vi. 9, 10, 11.

Scripture,

Scripture, that any Patronages of particular Persons or Places are assigned to the Saints departed, as their Charge, whom, or which, they are to pray for, or watch over; and yet the *Romanists*, as is notoriously known, do believe particular Places and Persons to be assigned to the Tutelage or Protection of such and such Saints, who are supposed to be more propitious to their Adorers and Votaries, and to have more Power to do them good at such and such Places, than at others: Witness the many Pilgrimages to such and such Saints, at such and such Places; the Veneration or Adoration that is paid to St. *Genevieve* at *Paris*, who is esteemed the Patroness of that City; to St. *Michael* at *Brussels*; St. *Mark* at *Venice*; St. *James* at *Compostella*; and to Multitude of others at other particular Places; but above all to the Virgin *Mary*, who is esteemed the Protectress of a great many Places, and of almost every particular Person of that Communion. What is this but Heathenism over again? *Apollo* was worshipped at *Delphos*, as the Virgin *Mary* is at *Loretto*; *Diana* at *Ephesus*, as St. *Winifred* is in *Wales*; and so on *ad infinitum*. This is a Practice very much to the Dishonour of God, who can and does govern, direct, and guide, all his Creatures by his own infinite Wisdom and Power in all Places of his Dominions; and is equally mild and placable to all his Creatures, from what Places soever they address him.

We do not only find from the Scriptures, that Christ is passed into the Heavens; but we learn from them also, that he there exercises his priestly Office of interceding for us to God the Father.

For

For they tell us, That (h) *Christ was once offered to bear the Sins of many*; and that by that one Offering he hath perfected for ever them that are sanctified; that we have Boldness to enter into the Holiest by his Blood; by which he entered once into the holy Place, having obtained eternal Redemption for us; who is even at the Right Hand of God, and who maketh Intercession for us; and appeareth in the Presence of God for us. We have then no Need of any other Intercessors; for since we have such an Advocate with the Father, as (i) *Jesus Christ the righteous*; and that we are sure he is willing, as well as able, to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them; having himself told us, That (k) whatever we ask the Father in his Name, he will give it us. Let us then go directly unto God, and make our Requests known unto him by his Son, who is the Propitiation for our Sins, and who has told us, That (l) he will refresh all those that are weary, and heavy laden with the Burden of their Sins; it would be a Reflection upon our Saviour to refuse the kind Invitation he hath given us, and to address ourselves to other Mediators, whom we know nothing of. This would be a Folly equal to that of the *Jews* in the Prophet *Jeremiah's* Time; (m) whose Priests knew not the Lord, and whose Prophets prophesied by *Baal*, which he compares to the

(h) Heb. ix. 28. x. 14, 19. ix. 12. Rom. viii. 34.

(i) 1 John 2. 1. Heb. vii. 25. (k) John xvi. 23.

(l) Matt. xi. 28. (m) Jerem. ii. 8.

forfaking (n) the Fountain of living Water, for Cisterns that can hold no Water.

As to the Comparifon of being introduced into the Prefence of an earthly Prince, by fome of his Courtiers (as I told the Padre) nothing can be more ridiculous; for the Parallel is not juftly drawn. God and Chrift are omnifcient and omniprefent; and therefore wherever we are, we are in their Sight, and whatever we do, is known to them; fo that we can fall down before them in any Place, or at any Time; and whenever we pray to them, though it be only from the Heart, and not vocally, we are fure that our Supplications are known to them. What Need then have we to apply ourfelves to any other Introduétor, but Chrift himfelf, whose (o) Command we obey, when we pray unto God by him? But the Cafe is not the fame with refpect to thofe Petitions we may have occafion to make to earthly Princes: Thefe are finite Creatures, and circumscribed as to Place, where we moft frequently cannot be admitted; neither can we be heard by them at all Times, by reafon of the many Avocations they have, which hinder them from giving Audience to all fuch Subjects, or others, as want to come to them. So that we are under a Neceffity of addreffing ourfelves to thofe Perfons that are about them, whenever we defire to be affifted by them, or admitted into their Prefence. However, I muft confeß, there is one Thing, wherein I think the Parallel will hold very exactly, which is, that, as when any

(n) Jerem. ii. 13.

(o) John xvi. 24.

one addresses himself to any great Men or Courtiers that are about the Person of an earthly Prince, he is more sedulous in paying his best Devoirs to them, and more solicitous to obtain their Favour, than that of the Prince himself; and if by that Means he obtains any Grace or Benefit, he is more truly thankful, both with Heart and Mouth, to such Courtier, than to the Prince, to whom most frequently a very superficial Thanks is returned; so I believe it is by all such Supplicants, as apply themselves to Saints or Angels to procure them any Mercies or Benefits from God; that whenever they apprehend (for I can call it nothing but apprehending that) they have been benefited by such Patrons or Patronesses, their Gratitude is exercised more towards these, their supposed, Benefactors, than it is to God himself. But the Practice of the Papists in the Invocations and Petitions, &c. which they put up to Angels, the Virgin *Mary*, and other Saints and Souls departed, resembles Idolatry so very much, if it do at all come short of it, that it ought to be abhorred and forsaken; if for no other Reason, yet because it is past doubt, that from the Example of the more knowing in that Church, the common People, who are Children in Understanding, offer up those Petitions and Prayers as a religious Duty, Adoration, and Service, to those Angels, Saints, and Souls departed, to whom they address themselves, with much more Earnestness and Devotion, than they do to God: Witness the Repetition of their Prayers to the Virgin and other Saints, &c. so much oftener than those they put

up to God or Christ; whereby the Worship of God and of Christ is forced to give place to the Worship that is paid to his Creatures; especially to that which is paid to the Virgin *Mary*, whom they blasphemously address to, as a Co-ruler with her Son, or rather as a Governor or Director over him. But the Intercession of the Angels, Saints, &c. to God on their Behalf is not the only Thing the *Romanists* require of them; but they rely on their Help, and formally implore their Succour, Protection, and Guidance, which they most earnestly pray to them for; and do devote themselves to such Demi-gods, of their own framing, as much at least as unto God; the doing of which is downright Idolatry.

The last Reason I shall give, why we are not to pray to any Angels, Patriarchs, Prophets, Saints, &c. for their Protection and Assistance; or for their Intercession to God for us, is, that our Saviour mentions nothing of it, when he had the properest Opportunity imaginable to have recommended such a Practice, had he thought it necessary or reasonable for us to follow it; I mean at the Time that his Disciples desired him to teach them how to pray; which Request of theirs he readily complied with; by telling them in the Gospel recorded by St. *Luke*, That when they pray, they should say, (p) *Our Father*, &c. and in that recorded by St. *Matthew*, that they should pray after this Manner, *Our Father*, &c. So that whether we use the very Words there set down, or others framed after that Form or

(p) Luke xi. 2. Matt. vi. 9.

Manner,

Manner, there is still no room for any Addressees, Prayers, &c. to be made to any, but to God only: And here we may farther observe, that *St. Matthew* tells us, that our Saviour added a Reason why we are thus to address ourselves to God only; because it is to God, that the Kingdom, and the Power, and the Glory do belong; and therefore since none of them belong to any Angels, Saints, or Souls departed, we may be sure *they* are not the proper Objects to whom our Prayers are to be addressed! But all those Tokens of Omnipotence do belong to our Saviour, and are attributed to him by *St. Jude*, when he concludes his Epistle with a Doxology (or Form of Prayer) (q) *To the only wise God our Saviour, be Glory, Majesty, Dominion (or Kingdom) and Power, both now and for ever*; where the Words (though a little transposed) are the same as those mentioned to belong to our Father, in the Conclusion of our Lord's Form of Prayer, as recorded by *St. Matthew*. But lest it should be thought that this Argument, fetched from the Form of Prayer which our Lord himself hath taught us, proves too much, and is therefore not good, in as much as there is no Mention made therein of our Saviour, or the Holy Ghost; I answer, That the Word *Father*, used in this Prayer, must not be understood, as spoken *personally*, or limited purely and simply to God the Father, but must be understood to be spoken *essentially*, as addressed to the Trinity in Unity, who have one and the same Essence. Had the

(q) Jude, ver. 25.

Form been, O God the Father, it might have carried with it the first Interpretation; but as it is said, Our Father, it will bear the latter: For there are many Places in Scripture, where our Creation, Preservation, and Grace (which are the Reasons for calling God, Our Father) are ascribed to God without the Distinction of the Persons of the Trinity; as where it is said of God (spoken essentially, or without personal Distinction) That (r) he hath made us; that we live not by Bread alone, but by every Word that proceedeth out of his Mouth; that he delivers us from Dangers; delivers us from all Evil; and that in him we live, and move, and have our Being: And the same Operations of Creation, Preservation, and Grace, we find in other Parts of Scripture ascribed to all the three distinct Persons in the Godhead; as where it is said, That (s) in the Fullness of Time God sent forth his Son, that we might receive the Adoption of Sons; and our Saviour prays his holy Father not to take his Disciples out of the World, but to preserve them in it; that to them that received him, Christ gave Power to become the Sons of God; that by him, who is the Image of the invisible God, and through whose Blood we have Redemption, were all Things created that are in Heaven, and that are in Earth, visible and invisible; and that those who are led by the Spirit

(r) Psalm c. 2, 3. Deut. viii. 3. Matt. iv. 4.
 1 Sam. xvii. 37. 2 Tim. iv. 17, 18. Acts xvii. 28.
 (s) Gal. iv. 4, 5. John xvii. 11, 15. i. 12. Col. i.
 14, 15, 16. Rom. viii. 14.

of God, are the Sons of God. By all which Means of Grace and Favour bestowed upon us by God, whether we mean according to his Essence or Personality, we are intitled to call him by the Appellation of *Father*; and had it been otherwise, Christ Jesus our Saviour would no doubt have concluded the Form of Prayer that he taught us, with a Direction to have added his own Intercession to it; or commanded us to conclude it in his Name, which he told his Disciples they should use, whenever they made their Addresses (personally) to the Father; assuring them, That (t) whatever they should ask the Father in his Name, or for his Sake, he would give it them; and bid them ask, that they might receive.

The next Thing I shall consider, is, the Adoration of the Host, or consecrated Wafer, by the Members of the Church of *Rome*; by which I believe I shall still further prove them to be Idolaters, for the following Reasons.

The Host, or consecrated Wafer, is made of Flour, &c. which, before its Consecration by the Priest, is by Papists, as well as Protestants, allowed to be only a Creature; if then, after it is consecrated, it should still remain a Creature, the adoring of it must be downright Idolatry. But that after Consecration it does still remain a Wafer, or Bread, which is a Creature, the Sight, the Smell, and Taste, do abundantly testify; therefore those who adore it, are guilty of Idolatry; because the giving to a Creature the

(t) John xvi. 23, 24.

Adoration due to the Creator, is Idolatry. Again, whether it remains a Creature or a God; so long as it appears to most or all my Senses to be a Creature, I cannot positively know it to be a God; and so long as I do not positively know it to be a God, if I worship it, I am guilty of Idolatry; because God has forbidden me to worship any Thing but himself; saying, (u) *Thou shalt have no other Gods before me.* For, as in a like Case, a Man who pronounceth a Proposition, and asserts such or such a Thing to be so or so, when at that Instant of Time he is not certain, whether it is as he asserts, or not, though what he asserts may be a real Truth, yet, since he is uncertain of it, he is a Liar, and ought to be justly esteemed such; because he affirms or denies a Thing, the Truth of which he is uncertain of. So in the Case of the Host, which the *Romanists*, after Consecration, assert to be God; if they are uncertain, or in the least Doubt of its being God, though it should happen to be God, yet are they guilty of a Lie, because they are not certain of it, or are in doubt about it: And in like Manner a Communicant in that Church, who adores the Host, believing it to be God, whilst he is not certain that it is transubstantiated into the Godhead, must be guilty of Idolatry, because he pays divine Worship to that which he is not certain is God. Nor will the extravagant Evasion which is made use of in that Case, solve the Difficulty; which is, That the Person adoring does not, after the Consecration is per-

(u) *Exod. xx. 3.*

formed,

formed, worship the Bread, &c. as God or Christ; or believe the Bread, &c. to be God or Christ; but believes Christ the second Person in the blessed Trinity only, and not the Bread and Wine, to be there; and that that which was the Wafer or Bread, &c. before its Consecration, to be by that Action so intirely changed, altered, or transubstantiated, as not to be, after that Action, there at all; but that from that Instant, what they see, feel, taste, and smell, is no longer Bread and Wine, but Christ's natural Body and Blood; and that therefore, as their Adoration is addressed to what they think to be Christ, they think they are not guilty of Idolatry. But this Evasion would formerly have excused those Heathens or *Jews*, whom the Prophet *Isaiah* reproves, for falling down to the Stock of a Tree, from being Idolaters, as well as it will now the Papists, whom we tax as Idolaters for worshipping the Host, from being so: For the Prophet does not excuse, but reproach and condemn them, when he says, (x) He (*i. e.* the idolatrous Worshipper) *hath formed a God, or molten a graven Image; he maketh it after the Figure of a Man, that it may remain in the House* (or be his Household God); he maketh Part of a Tree into a graven Image; he falleth down unto it, and worshippingeth it; and prayeth unto it, and saith, *Deliver me, for thou art my God.* That is, He esteemeth that Stock of a Tree, so set apart, or consecrated for sacred Use, to be his God: So that their Adoration and Worship is said by the Prophet to be addressed to

(x) *Isaiah* xlv. 10, 13, 17.

what they called their God; to what they esteemed, when set apart and consecrated to so sacred a Purpose, to be no longer a Stock of a Tree, but really their God: And yet we find the Prophet taxes them with Idolatry! without doing them the Justice to allow of this nice Distinction, as an Extenuation or Excuse for that heinous Sin! But on the contrary, further upbraids them, just as we do the Papists, for not making use of their Reason, and the Evidence of their Senses; by telling them, That (y) they had no Knowledge or Understanding, not to reflect on the many Ways wherein the Wood of that Tree had been used in the most common Offices of Life; and so little Consideration, as to make the Residue of it a God, an Abomination! As if he had said,—Are you so sottish in this Matter, as to go counter to your very Senses? Do you not see and feel that it is Wood? Are you ignorant that it was carved out of the Stock of a Tree? Can you be so senseless then, as to think any Part of it can be a God? But he gives the true Reason for this their Stupidity and Wickedness in the next Verse, *viz.* That (z) *a deceived Heart had turned the Idolater aside, that he cannot deliver his Soul* (or discern the Error of his Way) *nor say, Is there not a Lie in my Right Hand?* That is, That whilst their Hearts were thus led away and deceived (whether through Ignorance, Perverseness, or otherwise) they were stupid enough to neglect the Use of their Reason, and to believe contrary to the Evidence of their Senses!

(y) Isai. xlv. 19.

(z) Isai. xlv. 20.

But

But to consider more fully the Notion of Transubstantiation; I think there are but two Ways, whereby to know whether a Creature can be transubstantiated into a God, or not. The first is, by the natural Notions we must have of a God, and of a Creature; and the other is, by Divine Revelation. By the natural Notions we must have of a God, we must conceive such a Being to be infinite, as to all his Attributes; to be omniscient, omnipresent, and omnipotent, though not able to make a Contradiction; as that Good and Bad, or that Truth and Falsehood, should be the same; or that a Part of any one Thing should be equal to, or more than, the Whole of that self-same individual Thing, of which it is at that Time only a Part: By the natural Notions we have of a Creature, we must conceive it always to follow the Laws of its Creation; unless where those Laws are set aside by the Creator's Interposition; which being contrary to the Rules of Creation, is therefore termed miraculous. From whence it will follow, that we cannot imagine or suppose a solid Body can at once be, and not be; or can be in more Places than one at the same Instant of Time; it being the Laws of its Creation, that a solid Body should subsist or exist in one Place only at one and the same Time. That the Host therefore, or the Bread and Wine, should be transubstantiated into the Godhead; or into the natural Body and Blood of Christ, and should be present in so many different Places at once, as the Eucharist is celebrated in, is contrary to all the before-mentioned natural Notions; because it is contrary

trary to the natural Notion we have of the Nature of God, and of a Creature, that a created finite Nature (as is that of Bread and Wine) should be converted, changed, or transubstantiated into an uncreated infinite Nature (as is that of God); or that the Host, or the Bread and Wine, and every or any Part of them, should be transubstantiated, as the Papists assert, into the Whole of that natural Body and Blood of Christ, which is united to the Godhead of the second Person in the Trinity; because upon such a Supposition we must suppose, that there would be (in *England, France, Spain, and the East and West Indies*, and all the World over, supposing in all those Places (which is not impossible) the Sacrament should be administered at the same Time) the Whole of Christ's natural Body and Blood, ten thousand Times over, locally present in several Places at one and the same Time: But it is impossible for the Humanity, or the natural Flesh and Blood of Christ, to be locally present at one and the same Time in more Places than one; so that if his natural Body and Blood be, as we Protestants believe (a), locally present in Heaven, it cannot be, as the Papists believe, locally present in so many Places, or indeed in any one Place on Earth; and therefore it is naturally impossible, that the Transubstantiation afore-mentioned should be effected. Further, when the Son of God, (b) *the Word, was made*

(a) Declaration at the End of the Communion-Service, in our Common Prayer-books. (b) John i. 1, 14.

Flesh, and dwelt amongst us, it was not by the Conversion of one Nature into the other; but by an Union of both Natures, God and Man, into one Christ: But if every Host, or Piece of Bread, and Drop of Wine, after Consecration, has been, is, or shall be, transubstantiated into Christ, as the Papists assert, then must the Godhead of the Son (the second Person in the glorious Trinity) not only have been united (as we all believe) to the human Nature of our Lord Jesus Christ, (c) which suffered on the Cross (and which was afterwards gloriously raised from the Dead, and seen triumphantly to ascend into Heaven; where he must stay till his second Coming in the Clouds of Heaven with Power and great Glory; to be Judge of Quick and Dead) but also to all and every the Elements of Bread and Wine that have been, are, or shall be, consecrated from the Time of his Crucifixion to the End of the World, whereby they would constitute so many Christs; but this cannot be, as well from what I have already said, as because the Apostle to the *Hebrews* has told us, That Christ appeared (d) *once (i. e. but once) in the End of the World, to put away Sin by the Sacrifice of himself*; for after he had offered that one Sacrifice for Sin, he for ever sat down at the Right Hand of God; thenceforth expecting till his Enemies be made his Footstool; for by one Offering he perfected for ever them that are sanctified; Christ then needeth not now be offered up daily (as it is

(c) Matt. xxviii. 6. Acts i. 9. iii. 21. Matt. xxiv. 30. Acts x. 42. (d) Heb. ix. 26. x. 12, 13, 14. pretended

pretended he is in the Sacrifice of the Mass) like those Sacrifices which were offered by the *Jewish* High Priests; who, having Infirmities, offered them up (e) *first for themselves, and then for the People*; but Christ, who was by an Oath made an High Priest, and consecrated or perfected for ever, had no Need to do this for himself; and as for his doing it for the People, he did that, *when he offered up himself* once, and thereby *perfected for ever them that are sanctified*. And yet, I say, that unless the Elements are transubstantiated, as the Papists express it, into the Divinity, as well as the Humanity or corporal Presence of Christ, the Reason they give, why they adore the Host, *viz.* because God only is there, and not the Elements of Bread and Wine, ceases.

But now comes in the Assistance of Miracles! For though this cannot be naturally affected, yet the Church of *Rome* tells us, they believe it nevertheless really performed, by the omnipotent Power of God; which they think they are sufficiently authorised to believe, both can and does effect it, from what the Scripture (which both they and we acknowledge to be a Divine Revelation) declares concerning this Matter; where our Saviour, the Word and Son of God, says, That the Bread and Wine is his Body and Blood; and therefore, since he who was Truth itself, has said, That it is his Body and Blood, it must most certainly be so; and from thence they believe, that what could not be done according to

(e) Heb. vii. 27. 28. 27. x. 24.

the Nature of Things, was, and is, and may be, brought about by the miraculous and over-ruling Power of the God of Nature. To which I answer, That the Scripture is most certainly a Divine Revelation, and therefore that all the Declarations therein made are undoubtedly true! If then it be declared in Scripture, that the Bread and Wine which our Saviour at the Institution of the Sacrament took, brake, and gave to his Disciples; and which was taken, eaten, and drank by them in his Presence, was really the very natural Body and Blood of him, who was then lying or sitting by them at the Table, alive, unbroken, and uncrucified; and who was at the same Time speaking to them; and that those Words, *This is my Body, and this is my Blood*, were spoken in a literal, and not in a figurative Sense; and were intended to be understood in a natural, and not with an allegorical or metaphysical Meaning; then indeed it must be true, that it was his very natural Body and Blood, which was then swallowed down their Throats into their Stomachs, while he was yet, and for some Time after, at the Table preaching to them that Divine Sermon contained in the thirteenth, fourteenth, fifteenth, sixteenth and seventeenth Chapters of St. *John's* Gospel; and who some Time after went to *Gethsemane*, and was there in Person arrested by the Officers of the High Priest, and afterwards crucified, and put to the most exquisite Torments, and the most shameful and ignominious Death; whilst those other Parts, or Wholes, of him that the Disciples had eaten and drank, were intirely safe, free from Tortures,
and

and out of Harm's Way; being run away with, when his Disciples forsook him and fled! But to be serious; if it be not true from Scripture, that his Words are to be taken in a literal Sense according to the Popish Explanation of them, then it is not true, that the Bread and Wine which he took into his Hands, and delivered to his Disciples, to be by them taken, eaten, and drank, were transubstantiated into the very natural Body and Blood of him, who so took and delivered them; and consequently, that in Reality the Elements or Substance of Bread and Wine did still remain in their true and natural State, after he had blessed or consecrated them to the spiritual Use and Benefit of his Disciples, who (f) were often to eat and drink the sacramental Bread and Wine in Remembrance of his most exalted Love in dying for them and for all Mankind. And if this can be proved, it will follow, that since the Elements that were blessed or consecrated by our Saviour himself, who was confessedly God, and had an omnipotent Power to do whatever he pleased, or thought necessary, (Contradictions as before-mentioned excepted) did, after they were so blessed or consecrated, still remain Bread and Wine in their natural State; I say, it will follow, that no other subsequent Consecration, by any Christian Priest or Minister whatsoever, can transubstantiate them into Christ; because no Consecration can be more operative than that of our Saviour himself; for what he said in another Case, will cer-

(f) Luke xxii. 19, 20. 1 Cor. xi. 24, 25.

tainly

tainly hold as good in this, that (g) *he that is sent is not greater than he that sent him*; from whence we may be assured, that no Priest or Minister of the Christian Religion can perform greater Miracles than the Author thereof. And therefore (whatever the Communicant may think) he that adores those Symbols or outward Signs, is guilty of Idolatry, because he adores that which still remains a Creature, notwithstanding its Consecration. It remains then, that I prove that the Words of the Institution were not spoken in a literal, but in a figurative Sense; not according to the Popish, but according to the Protestant Explanation of them! which I shall do, by observing, *first*, That our Saviour's Manner of speaking was always extremely elegant and rhetorical; and filled with all the Figures usually practised by the most learned Persons; a Thing observed of him by the *Jews*, who being amazed at the Eloquence and Force of his Doctrine, and the mighty Energy of his Divine Discourses, cried out, How knoweth this Man Letters, having never learnt? So that it is no Wonder to find him making use, at that Time, of a figurative Expression, which was a Thing he so commonly practised in his general Discourses. And, *secondly*, that when he had any Thing extraordinary to inculcate upon the Minds of his Disciples, which he intended they should take the greater Notice of; it was usual for him to make use of such figurative Expressions, as could not but excite their Attention the more to what

(g) John xiii. 16.

F

he

he had a mind should remain in their Thoughts. As when he was desirous of informing them, that there was no Way of coming to God, but by him; he tells them, He is the Door; the good Shepherd; that it is he that leads and secures, and lays down his Life for, his Sheep; *i. e.* that it is by him alone, and by his Merits and Intercession (not by the pretended Merits and Intercession of others, who are Hirelings) that God will be reconciled to us. Not that he desired they should believe from those Words, that he was transubstantiated into a material Door, and turned upon Hinges; or that he was literally a Shepherd, who had animal Sheep under his Care; but they were metaphorical Expressions, which he made use of to represent to them, that as in this Life, or the natural State of Things here, the good Shepherd takes care of his Sheep, that he may secure them from Danger, and lead them through the Door into the Sheepfold; so in respect to the Life eternal, or the State of Grace and Mercy, we must be conducted by him, and by him only, to the heavenly Kingdom of his Father. Again, when he would represent to them the Necessity there was, that his Followers should constantly abide in the Doctrine of his Religion, and not forsake it; he represents himself to them under the Image or Similitude of a Vine, and his Disciples under that of the Branches; where, as in the other Instances already given, he uses the same positive, though figurative, Manner of speaking, saying, (h) *I am the true*

(h) John xv. 1, 4, 5.

Vine,

Vine, and my Father is the Husbandman; and that as the Branches cannot bear Fruit of themselves, except they abide in the Vine; so neither could they, except they continued in him. The Words, *I am the Vine; my Father is the Husbandman*; and *ye are the Branches*; are certainly figurative Expressions; but not more so, than those others; *This is my Body, this is my Blood*; which are spoken by the same Person, during the same long Discourse recorded by St. *John* (i), when our Saviour celebrated the Passover in Remembrance of the Deliverance of the *Israelites* from their temporal Bondage in *Egypt*; and when he instituted the Sacrament, or eucharistical Feast, in Remembrance of his own Death, which he was then just going to suffer for our Deliverance from the spiritual Bondage of Sin: And therefore, as the former Expressions were never intended to be understood in a literal, but in a metaphorical or allegorical Sense, so these last ought to be understood in the like Manner; viz. That as the vital Heat and Moisture of our human Bodies are procured, nourished, and invigorated by the Sustenance received from the Creatures of Bread and Wine; so our spiritual Souls are preserved from Sin, sanctified to perform virtuous Actions, and strengthened to resist Temptations, from the Communication of the (k) Body and Blood of Christ (not corporeally, but) spiritually (and therefore verily and indeed) taken and received by the Faithful in the Lord's Supper. For there

(i) John xiii. 14, 15, 16, 17. (k) Last Answer but two in the Catechism of the Church of England.

can be no Reason assigned, why his Disciples were to believe one Part of our Saviour's Discourse, that contradicted the Evidence of their Senses; as that he was a Door, a Vine, &c. when at the same Time they saw, and heard him walk and speak, should be spoken in a figurative Sense; and yet that another Part of the same Discourse, which equally contradicted the Evidence of their Senses; as that the Bread and Wine was his Body and Blood, when at the same Time they saw him perform the same Functions of natural Life, as in the former Case, should be spoken in a literal Sense: I say, there can be no Reason for the different Acceptation of the Phrases, unless it should arise from the Scope and Intention of his Discourse, or the Design of the Institution itself. But the Scope and Intention of his Discourse, and the Design of the Institution, will be no Help to them in this Matter; for those I think were plainly thus: Our Saviour, after having lived here on Earth a sufficient Space of Time, during which he had led a holy, virtuous, meek, and charitable Life; that so by his Example, as well as by the Doctrines and Precepts he taught, he might shew his Disciples, that they ought to follow the Example he had set them, as well as to conform their Belief and Practice to the Rules he had given them to walk by; and being now about to perform the last Scene of his great Love, the dying for them and all Mankind; by which Sacrifice, or Offering of himself, he was fully to satisfy and appease the offended Justice of his Father, and remove his Anger from us; And having told them, That
he

he would intercede for them in those heavenly Mansions whither he was going, and that he (l) would there prepare a Place for them, that where he should be, they might be also; as likewise, that he would send them another Comforter (m), even the Holy Ghost, who should lead them into all Truth; and confer the Graces of Sanctification, not only upon them, but also upon all (n) those who should believe on him through their Word: And well knowing how apt Mankind is to forget their best Friends and greatest Benefactors; he thought fit, under the Christian Dispensation, to appoint a holy and solemn Memorial of this his wondrous and inestimable Love, which should have Continuance as long as the Gospel should be professed throughout the World, lest we should forget the great Things which he had done and suffered for us; and therefore instituted this sacred Feast, as a perpetual Ordinance, to be often celebrated in Memory of his most painful, but meritorious Death, which he was just going to suffer in our stead, and for the Expiation of our Sins, that he might free us from the Death of Sin, and raise us to Newness of Life. And this he did in Allusion and Conformity to that Feast of the Sacrifice of the Paschal Lamb amongst the *Jews*, which that People were commanded to celebrate, in Remembrance and Acknowledgment of the great Goodness of God in freeing them from their temporal Bondage in *Egypt*, and in conducting them to the

(l) John xiv. 2, 3.

(m) John xvi. 7, 13.

(n) John xvii. 17, 20.

Land of *Canaan*; which was the exact Type of our Saviour, who was to free us by his Death from the spiritual Bondage of our Sins, and afterwards exalt us into the happy Mansions of Glory. Thus, by the Analogy or Likeness between the Type and the Antitype, it appears (as well as from the other Reasons I have already given, and shall further give) that the Intention of our Lord (when he instituted this sacramental, *i. e.* mysterious Feast) was only, that we should thereby (n) continue a perpetual Memory of that his precious Death, until his coming again; and therefore, when he (o) took the *Bread, and blessed it*; and afterwards *the Cup, and gave Thanks*; he did not transubstantiate the Bread and Wine into his Body and Blood, by his calling them such; but only thereby consecrate and sanctify the Bread and Wine to a spiritual Use, *for the Remission of the Sins of many*; which Benefit was obtained for us by the offering up of Christ, whose Life was given (p) as a Ransom for, and to bear the Sins of many: For like as at his Baptism in the River *Jordan* he had sanctified Water, to the mystical washing away of Sin, that as our Bodies were washed with pure Water, our Hearts might be sprinkled from an evil Conscience; so at his laying down his Life on Mount *Calvary*, he sanctified Bread and Wine to the mystical taking away of Sin, that as our Bodies are nourished by Bread and Wine, our

(n) Prayer of Consecration. *English Liturgy.*

(o) Matt. xxvi. 26, 27, 28. (p) Matt. xx. 28.
 Heb. ix. 28. x. 22.

Con-

Consciences, (q) by the Offering of the unspotted and unpolluted Body and Blood of Christ, might be *purged from dead Works to serve the living God.*

Our blessed Saviour does indeed tell his Disciples, That (r) that Bread and that Cup were his Body and his Blood, which were given and shed for them and for many, which they should eat and drink in Remembrance of him. The true Meaning of which Words, according to the Interpretation given of them by St. *Paul* to the *Corinthians*, which he says he delivered them as he had received it from the Lord, I take to be no other than this; That as often as they should eat that Bread, and drink that Cup, they should shew the (s) Lord's Death till he come; that is, they would thereby express the grateful Sense they had of his ineffimable Love in dying for them, and in undergoing in their stead the Wrath of his heavenly Father, in order to procure for them, and for many, the Remission of Sins: That this Remembrance of our Saviour's Passion was to be continued till his coming again, that is, that it was not designed for the Apostles alone, but for all the Faithful that should believe on him through their Word, to the End of the World (the Time of his coming again) who must shew this Remembrance of him, by drinking as well as eating (contrary to the Practice of the Church of *Rome*, where some only do both, and some only eat) these Symbols of his Death, and Pledge

(q) Heb. ix. 14. (r) Mark xiv. 24. Luke xxii. 19, 20. (s) 1 Cor. xi. 23, 24, 25, 26.

of his Love. This is all that is said by our Saviour himself at the Time of his instituting this Sacrament; or by *St. Paul*, when he explained it to the *Corinthians*, who was, we are sure, divinely inspired, and therefore must be the best Expolitor: And seeing that all Scripture is written by the Inspiration of God, and is able to make us wise unto Salvation, *i. e.* that all Things necessary for us to know, in order to our Salvation, are contained therein; I dare not add any thereto, any more than I dare diminish therefrom; nor make any Explanation of any Part of them, that shall be contrary to any other Part of them; believing that the same Woes, which were threatened should befall the Children of *Israel*, (t) if they should add to, or diminish from, what was delivered them in the Law of *Moses*; or were denounced against such Persons as should add to, or diminish from, the Prophecies contained in the *Revelations* of *St. John*; shall surely attend such Christians, as shall wilfully and knowingly falsify the Scriptures delivered to them by the Evangelists and Apostles of our Lord. And therefore, since there is nothing to be discovered in the holy Scriptures, either from the Scope of our Saviour's Discourse, or the Design of his Institution, but only the perpetuating to the End of the World the Memory of our Saviour's wondrous Love and meritorious Death, and the inestimable Benefits which Christians were to reap from it: As the Pardon of their Sins; the Gift of the Holy Ghost to sanctify them anew; and

(t) Deut. iv. 2. Rev. xxii. 18, 19.

the being made Heirs of an Inheritance incorruptible in the Heavens; all which our Saviour procured for us by his suffering in our stead, by whose Stripes we were healed, when he was made an Offering for Sin, and that he bear our Sins in his own Body on the Tree; there ought to be no other Meaning fixed thereon, than that metaphorical or allegorical Sense I have already mentioned. Which is the rather to be believed, since it will thereby, as is already hinted, agree the more exactly with the other Sacrament, that of Baptism; which was instituted by our Saviour for the taking away of original Sin, as well as of such other Sins as had been committed by the Converts to the Christian Religion before their being baptized into it: For, as in the Sacrament of Baptism, Water is sanctified to the washing away of Sin; not from our being materially or formally washed with it, which is only (u) *the putting away of the Filth of the Flesh*; but by the Answer of a good Conscience, from the spiritual Life that is conferred on us by the Resurrection of Christ from the Dead: So, in the Sacrament of our Lord's Supper, the Bread and Wine are sanctified to the Remission of our Sins after Baptism; not from our materially or formally receiving that very Body and Blood of Christ, which was crucified; but from our spiritually feeding on his most precious Body and Blood, through Faith in his Death, (x) *who gave himself for us, that he might redeem us from all Iniquity.*

(u) 1 Pet. iii. 21.

(x) Titus ii. 14.

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Having thus shewn you that our Saviour's Words, at the Time of his instituting the Sacrament, were not spoken in a literal Sense, as the Papists say they were, when they maintain the Doctrine of Transubstantiation; I shall now go on to shew you, that they were spoken in a figurative Sense, according to the Doctrine of Protestants, by whom Transubstantiation is denied to be true; which I shall do from several Passages in Scripture, but more especially from the Discourse of our blessed Lord to the *Jews*, as recorded by St. *John* in the sixth Chapter of his Gospel; which may well be taken as an Explanation given by our Saviour himself of that holy Feast, which he intended afterwards to institute as a Memorial of his Passion and Death, to all succeeding Ages, to be observed and kept by his Followers, as the characteristical Mark of Christianity. In that Discourse (y) he reproves all such *Hearers of his Word*, as flocked after him from any other Consideration than that of a spiritual Life; and, upon the Demand which the *Jews* made him, that *he would shew them a Sign of his Mission*, like that of *Moses*, who gave *their Fathers Manna from Heaven*, he tells them, *he was the Bread of Life, which was given them by God from Heaven, to give Life to the World*; which the *Jews* taking in a literal Sense, were offended at, alledging, *that they knew his Father and Mother*, and that therefore *that could not be*; to which he answers, *That the Manna was but a Type of him, which their Fathers eat in the Wilder-*

(y) John vi. 26, 27, 31, 33, 35, 41, 42, 51.

ness, and died after it ; but that *he was the living Bread, that came down from Heaven, which, if any Man eat of, he should live for ever ;* and then expressly tells them, *That the Bread he would give them was his Flesh, which he would give for the Life of the World.* But, that those who should eat his *Flesh should live for ever*, we are sure could not be true, if it was meant in a literal Sense ; for his Apostles all of them eat and drank his real and natural *Flesh and Blood* (if so be that the Bread and Wine which he blessed and gave to them, and which they accordingly eat and drank at the Time of his instituting the Sacrament, and which he called his Body and Blood, was thereby transubstantiated into his real and natural Body and Blood) and yet they are all of them long since dead and rotten ! So that, in order that our Saviour's Words may be consistent with Truth, we must of Necessity understand them in a figurative Sense ; which is what our Lord himself has taught us to do : For, upon the gross Misapprehension which the *Jews* had conceived of those Words, when they strove (or disputed) among themselves, saying (z), *How can this Man give us his Flesh to eat ?* thinking that he meant his natural *Flesh and Blood*, he declared, *That though his Flesh was Meat indeed, and his Blood was Drink indeed, and that He who should eat his Flesh, and drink his Blood, should dwell in him, and he in them ;* and that, *as he lived by the Father, so they should live by him ;* yet he acquaints his Disciples, who murmured (or

(z) John vi. 52, 55, 56, 57, 63.

were dissatisfied) at these Expressions (in order to reclaim them from their Mistake, and to give them a right Understanding of his Words) *that the Words which he then spake, they were Spirit and they were Life*; that is, they were not to be understood, as they erroneously had conceived them, to have a gross and carnal Meaning, but were to be taken to have a spiritual and figurative Meaning: Like that other memorable Saying of his to the Woman of *Samaria*, when he told her, that (a) *whosoever should drink of the (material) Water of Jacob's Well, should thirst again; but that whoever should drink of the Living Water that he should give them, should never thirst; but it should be in them a Well of Water springing up unto everlasting Life*: By which was to be understood his Doctrine, according to which his Followers were to worship God in Spirit and in Truth; agreeably to the Nature of God, who is a Spirit, and therefore ought to be worshipped in that Manner.

Again; when upon the Dispute that was at *Antioch*, between such *Jewish* Christians as were zealous for keeping the Law of *Moses*, and the *Gentile* Christians, who did not think themselves bound by it (b), and were therefore neither circumcised, nor would keep the *Levitical* Law, in observing the Difference between one Sort of Meat from another; the Thing came to be referred to the Decision of the Apostles and Elders at *Jerusalem*, in the First Christian Council, whereof St. *James* the Apostle was Prolocu-

(a) John iv. 13, 14.

(b) Acts xv. 5.

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tor ; they came to this Determination, That although the Law of *Moses* was not to be obligatory upon Christians, yet that it was nevertheless incumbent upon them to abstain from Four Things forbidden by that Law (c) ; the Two first, *viz.* Fornication and Pollution of Idols (or Meats offered to them) because they were real Sins ; the Two last, *viz.* from Blood, and from Things strangled (whereby the Blood was left in them) ; because the eating such Things might give Offence to the *Jews*, who had the eating of Blood in such Abhorrence, that, should the Christians avowedly eat thereof, it might probably be a Means to prevent the *Jews* from embracing the Christian Religion : But, had our Saviour ordained, at the instituting his Sacrament, that his natural Body and Blood should be eaten and drank in the Sacrament, it had not been in the Power of St. *James*, and the rest of that Council, who were all, or most of them, the cotemporary Disciples, and many of them the Apostles, of our Lord ; and must therefore be perfectly well acquainted with the Nature of the Sacrament, and the Design of our blessed Lord in the instituting of it : I say, it had not been in their Power, let the Consideration be never so plausible, to have temporised in this Case, or to have put a Gloss on a Matter of so extraordinary a Nature, if they had really understood our Saviour to have spoken those Words in a literal Sense ; but, on the contrary, they would have been obliged to have laid hold of that Opportunity openly and plainly to

(c) Acts xv. 20, 29.

have

have avowed their eating of Blood ; and, instead of recommending to the Christians of *Antioch* the abstaining from it, to have commanded them to eat and drink it as often as they should celebrate the Lord's Supper, as a characteristical Mark of their being the Disciples of our Lord, who had enjoined his Followers so to do.

Another Thing to be observed is, the Manner of Expression made use of both by our Saviour and St. Paul. Our Saviour at the Institution, as all the Three Evangelists, St. *Matthew*, St. *Mark*, and St. *Luke* (d), that mention this Matter, tell us, *took the Cup, and when he had given Thanks, he said unto them, This Cup is my Blood of the New Testament, which is shed for many for the Remission of Sins* (e) ; which is itself a direct figurative Expression ; the Word *Cup* being made use of by way of Trope (a Figure in Rhetorick) to signify the Wine that was in the Cup ; as that Wine was to signify the Blood that our Saviour was to shed : This is plain from the next Verse, where he says (f), *I will not drink henceforth of this Fruit of the Vine, until, &c.* So that after he had taken the Cup, and given Thanks, and given it to them to drink of, calling it his Blood of the New Testament, he still calls it, *This Fruit of the Vine*. From whence nothing can be plainer, than that it remained the Fruit of the Vine, or Wine, after he had consecrated it ; and that therefore it was not transubstantiated into

(d) Matt. xxvi. 27, 28. Mark xiv. 23, 24. Luke xxii. 20. (e) Matt. xxvi. 28. (f) Ibid. ver. 29.

his Blood : But those Words must be understood to have been spoken with Reference or Allusion, from the natural Effect which their partaking of the material Food of Bread and Wine should have upon their Bodies, to the spiritual Effect which should be wrought upon their Souls, by their spiritually participating of his Body and Blood, when they should piously and thankfully celebrate this sacred Feast, according to his own Institution, in Memory of his great Love in laying down his Life in so bitter a Manner, to reconcile them to God. St. Paul also uses the same Expression in the xith Chapter of his First Epistle to the *Corinthians* (g), where, after he had told them in the 23d Verse, *that Jesus took Bread*, and in the 24th Verse called it *his Body*, and in the 25th Verse, *that he took the Cup*, and said, *This Cup is the New Testament in my Blood*, he still goes on, and terms them *Bread* and *Cup* in the Three following Verses ; by which it is manifest, that he esteemed it to be still Bread and Wine, after it had been blessed or consecrated by our Saviour. Besides, it was the common and accepted Notion of the primitive Church, under the Ministration of the Apostles themselves, that it was Bread, &c. as we may see by several Places in the *Acts of the Holy Apostles* ; where, whenever there is any mention made of their receiving this Sacrament at the Times of their meeting together for publick and solemn Worship, it is always expressed by the Words, *Break-*

(g) 1 Cor. xi. 23, 24, 25, 26, 27, 28.

ing of Bread (i). As likewise when St. Paul re-
 proves the *Corinthians*, for the disorderly and sin-
 ful Manner in which they came to receive this
 Sacrament, he constantly calls it *Bread*, &c. He
 tells them, (k) *That, since as often as they did eat*
that Bread, and drink of that Cup, they did shew
forth (make manifest their Remembrance of) *the*
Lord's Death, they were not to participate thereof
 in an irreverent Manner; or to eat that Bread,
 and drink that Cup of the Lord unworthily (l), as
 their Practice then was; for whosoever should
 do so, ought to be esteemed guilty of a very great
 Affront and Indignity offered to the Body and
 Blood of our Lord, represented and participated
 by those Signs or Symbols; so that whosoever
 should eat of that Bread, and drink of that Cup,
 without examining (or seriously considering with)
 himself, what he was about to do, might well
 be said to eat and drink the same unworthily; and
 thereby be justly liable to be punished with Sick-
 ness, Pain, and Death (which is the true Mean-
 ing of the Words, *eating and drinking Damna-*
tion to themselves, as used in that Place) because
 they did not discern the Lord's Body, *i. e.* They
 did not consider, that, although the earthly or
 elementary Substance of Bread and Wine re-
 mained the same as it was before, yet seeing it
 was set apart, or consecrated, to so sacred a Pur-
 pose as that of representing the Death of Christ,
 and of communicating to them the Benefits, and
 blessed Effects, of our Saviour's Sacrifice of his

(i) Acts ii. 42, 46. xx. 7. (k) 1 Cor. xi. 26,

(l) 1 Cor. xi. 29.

Body broken, and his Blood shed for them; and of being visible Memorials of his dying Love; they ought to be received with a Reverence suitable to so sacred an Appointment: The want of which Consideration, and the brutish and sinful Manner in which they had hitherto received it, was the Occasion (m) that so many of them had been visited with *Weakness*, and *Sickness*, and even with *Death itself*. But there is a further Use that I must not forget to make of this Passage of Scripture, *viz.* That it is plain from hence, that the *Corinthians* were so far from believing, that the Elements of Bread and Wine, when blessed or consecrated by their Pastors, whether Apostles or others in that primitive Age of the Church, were transubstantiated into the Body and Blood of Christ, or from having them in so high a Veneration as to adore them, that they were, on the contrary, guilty of a most enormous Crime, from the Want of a due Reverence for them. Had the Church of *Corinth* believed, that the Elements of Bread and Wine in the Sacrament were transubstantiated into the Body and Blood of Christ, they would not surely have stood in need of the Reproof of St. *Paul*, admonishing them to participate thereof with a befitting Reverence; they would not, in that Case, have come to it either drunken, or otherwise disordered, had those who converted them to Christianity taught them what the Romanists pretend to be the Truth of the Case, That the Bread and Wine is changed, or transubstantiated,

(m) 1 Cor. xi. 20, 21, 22, 30.

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into the Body and Blood of Christ. And here I cannot but observe, that although they were guilty of this great Offence, yet the Apostle, to cure them of it, does not tell them, that they were guilty of the highest Sin imaginable, by coming in a drunken and disorderly Manner to eat and drink God himself (as it would have been had it been really so); or that tho' they thought they received only Bread and Wine, yet that in Truth they were widely mistaken, for there was no Bread and Wine there, since what they received was really the very Flesh and Blood of God our Saviour. This, no doubt, would have been what St. *Paul* would have told them, had he been of the same Opinion that the Church of *Rome* is now of. No; instead of that he tells them, over and over again, that what they received was *Bread and Wine* only, set apart to a divine and spiritual Use; which, therefore, they ought to receive with due Examination, Discernment, or Consideration; but he does not say with *Adoration*; which, if he had thought they ought to have done, he would doubtless have told them so, which would have been the most effectual Way in the World to have convinced them of the Wickedness of their former brutish and irreverent Practice, and to have prevented their relapsing into the like sinful Course for the future.

To shew you further that it is not of Necessity to be understood, that by the Expressions, *This Bread is my Body*, or *This Cup or Wine is my Blood*, is meant, that the Things are really what they are said to be; but only that they signify

signify (are a Sign, a Type, or Symbol of) what they are said to be; that is, that this Bread signifies my Body, this Cup signifies my Blood of the New Testament; I shall alledge some parallel Expressions in Scripture very apposite to this Case: As that in the xxiii Chapter of the 2d Book of *Samuel* (n), where *David* refuses to drink of the Water of *Bethlehem*, that was brought him by Three of his mighty Men, saying, *Is not this the Blood of the Men that went in Jeopardy of their Lives?* Not that he thought it was their Blood, for he saw and knew it was Water; but that if he should drink that Water, which they brake through the Enemies Camp to fetch him, it would be as if he should drink so much of their Blood, which they had exposed to fetch him that Water. Again; although the Hair of the Head and Beard, which the Prophet *Ezekiel* was commanded by God Almighty to shave off, to burn, to smite with a Knife, to scatter, and to bind up in his Skirts, is said in as positive a Manner of Expression to be *Jerusalem* (o), as that where it is said, *This Bread is my Body*, &c. saying, *This is Jerusalem*; yet no more was thereby intended, than only the prefiguring and representing that under the Expressions of such and such Things which were to be done to the Hair, should be understood, that the Judgments of Dispersion and the Sword should befall that City, and the Inhabitants thereof. And in the New Testament *St. Paul* tells the *Corinthians* (p), that

(n) 2 Sam. xxiii. 17. (o) Ezekiel v. 5.

(p) 1 Cor. x. 4.

the Children of Israel in the Wilderness drank of the spiritual Rock which followed them, and that Rock was Christ; where it is to be remarked, that the Rock in *Horeb* is said positively to be Christ; and might, no doubt, with as much Propriety be said to be as truly and really Christ, though he was not born till many Generations after the Children of *Israel* came into the Land of *Canaan*, as the Bread and Wine might be said to be his Body and Blood, who was then living, and was not crucified till the Day after he had pronounced those Words. Further; the Children of *Israel* are said to *drink of the Rock*; where the Rock is by a Trope put for the Waters that flowed or gushed out of it, and followed them in their Journeyings through the Wilderness; in like Manner as the Cup is put for the Wine that was in it. But the more expressly to shew the exact Resemblance of this Type to Christ, who is a *Well of living Water* (q), St. Paul tells the *Corinthians*, that the Children of *Israel* drank of the *spiritual Rock* (r) that followed them, which Rock was Christ; thereby alluding to the spiritual Effusion of the Holy Ghost, that should be bestowed on such Communicants as, with a true, penitent, and lively Faith, *should spiritually eat the Flesh of Christ, and drink his Blood* (s).

From all which Passages out of the Books of *Moses* and the Prophets, or the Discourses of our Saviour, and the Writings of his Apostles, it is abundantly evident, that nothing can be gathered

(q) John iv. 14. (r) 1 Cor. x. 4. (s) Exhortation in the Communion Service.

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to support the Notion of Transubstantiation, by any Declarations or Expressions in either the Old or New Testament; which are the only divine Revelations that we can possibly depend upon.

As to what is said by our Adversaries of the *Romish* Communion, That the greater the Difficulty of believing any Doctrine is, the greater is the Faith of those who believe it; and therefore, that their Faith who believe the Doctrine of Transubstantiation is much greater, and more meritorious, than any we can pretend to, who refuse to believe Things contrary to our Senses: I answer, That the Persuasion of the Papists, as to this Point, is not Faith, but a stupid Credulity. *Faith* is described, by the Apostle to the *Hebrews* (t), to be, *the Substance* (Ground, Confidence, or Assurance) *of Things hoped for, the Evidence of Things not seen*: It is not said to be the Evidence of Things contrary to what is seen, there being a very wide Difference between believing, as the Patriarchs (whose Praises are celebrated in that Chapter) did, Things that were, by some Way or other, divinely revealed to them should certainly come to pass, though they did not then see them, or know how, or when, they should happen (which was, therefore, the Ground of their Hope and Faith): I say, there is a very wide Difference between this, and the believing Things contrary to what they saw or felt, &c. which would be believing Things contrary to the Evidence of their Senses; whereas the Evidence of our Senses is as much a Principle implanted

(t) Heb. xi. 1.

in us by God, to guide us with relation to such Things as are the Objects of our Senses, as our Faith is with relation to such Things as are divinely, or otherwise, revealed to us. Neither is Faith, or Belief, a Principle absolutely in our Power, which we can take up, or lay down, as we please; for we cannot, though we would never so fain, really and truly believe Contradiction; we cannot, it is not in our Nature to, believe Impossibilities. But, say the *Romanists*, we do not pretend that this Transubstantiation is possible any otherwise to be effected than by Miracle; and as God can, and often does, work Miracles, so he may cause this Change to be miraculously performed, and therefore it may be believed: To which I answer, It is very true, that God can, and often does, work Miracles; but then it is absolutely impossible for Mankind to believe any Thing to be a Miracle, unless their Senses (which are the only Means they have whereby to judge of a Miracle) tells them that it is one: For, though the Scripture, which is a divine Revelation, tells them, that Miracles are, and may be, wrought by the Power of God, yet, whenever there is any one individual Miracle wrought, Mankind cannot believe, or even so much as know, any Thing of it, unless the Judgment of their Senses assure them of it. All the Miracles of *Moses*, and of our Saviour, were evidently, though miraculously, wrought; so that the People, before whom they were wrought, were plainly sensible they were Miracles, from the Assurance given them thereof by their Senses of Feeling or Seeing, &c. The miraculous Plagues brought

brought upon the *Egyptians* were to be seen and felt ; the Passage of the Children of *Israel* through the *Red Sea*, and their being supplied with Quails and Manna in the Wilderness ; the flowing of the Water out of the Rock in *Horeb* ; were all visibly miraculous, and above the Power of Nature. Our Saviour's feeding the Multitude with only Five Loaves and Two Fishes, was a Miracle so visible and obvious to their Senses, that they immediately said, (u) *This is of a Truth that Prophet that should come into the World*. Here the People, who saw there were but Five Loaves and Two Fishes, the Species whereof they visibly saw, so multiplied as to satisfy the Hunger of so many thousand Persons as actually and evidently eat thereof, immediately believed that it was done by a divine Power, and thereupon professed their Faith in him, by saying, *That he was* (the true Messiah, or) *that Prophet that should come into the World* ; and were thereupon going by Force to make him a King : And, when he turned the Water into Wine at *Cana in Galilee*, it was a Miracle perceivable by their Sight and Taste ; had it still tasted and looked like Water, he and his Mother, and the Servants that filled the Water-pots, and bare it afterwards to the Governor of the Feast, might have told the Governor, the Bridegroom, and the Guest, that it was Wine over and over again till they had been weary, before they would have been able to persuade them to believe it ; but the seeing and tasting that it was Wine, convinced them of the

(u) John vi. 14.

Miracle. Nor is it to be omitted (because of an Argument of the *Romanists* that I shall take Notice of, and answer hereafter) that there is particular Notice taken in this Place, that (x) *his Disciples believed on him when they saw this Miracle, which manifested forth his Glory*; in as much as it took away all Doubt, and left no Room for any Disbelief; which must have remained, maugre all the most positive Assertions that could have been to the contrary, if the Species (or Accidents) of Water (as the Papists say of the Bread and Wine) had still remained; because nothing could have been a sufficient Inducement to them to believe or give Assent to any Thing without the Evidence of their Senses, that being the very Means that God has afforded all Mankind to judge of any Thing by: And therefore since God has given us no other Faculties to judge of Miracles by, but our Reason and Senses, all Miracles must be judged of by those Means! Nor is there in all the Scriptures of the Old or New Testament, or in any human Author, that I have ever heard or read of (till the Dream of Transubstantiation sprung up) any one Instance of a Miracle pretended to be wrought, but what was submitted to the Judgment of the People's Senses.

Against this Argument I never heard of any Answer that could be offered, but that exceeding weak one, which the *Romanists* make use of on this Occasion, *viz.* That Miracles wrought for the Conversion of Unbelievers ought indeed to be the Objects of our Senses, but the Miracle of

(x) John ii. 11.

Transub-

Transubstantiation is not wrought on that Account, but for the Satisfaction of those that believe already; and for these latter it is sufficient, that Christ has said, It is his Body, &c. since they know the Danger of not believing him more than their Senses. This is, I own, a very short Way of solving a Difficulty, by cutting the Knot they cannot untie! However, it is well they are forced to grant, that Miracles ought to be the Object of our Senses, when wrought for the Conversion of Unbelievers; because I fancy they will find it a hard Task to give a good Reason, why the same Method ought not to be taken, when any Miracle is wrought for the Satisfaction, or Confirmation of the Faith of Believers, as is used for the Conversion of Unbelievers. For their saying that it is enough, or that it is sufficient, that Christ hath said so, or so, will by no means do; since that is downright begging the Question; it being utterly denied by us, who are Believers as well as they, that Christ said those Words in the Sense wherein they interpret them, which is the Thing to be proved, or else it signifies nothing. Besides, this is contrary to what we find in Scripture; for the Scriptures, both of the Old and New Testament, have, in an innumerable Number of Places, shewn us, that Miracles have been very frequently wrought for the Satisfaction of Believers; for by the Word *Believers* must be understood such Persons as are within the Pale of God's Church. The People of *Israel* that were in *Egypt*, were the Descendants of *Abraham*, *Isaac*, and *Jacob*, and Worshipers of God, according to the patriarchal Church.

Church, which was then the Church of God, as we may see by God's calling them (y) his People; and by their worshipping him: And when they were come to Mount *Sinai*, and that the Law had been given them there, they were more peculiarly the Church of God; and especially the Tribe of *Levi*, who consecrated themselves by slaying many of the Idolaters amongst the rest of the People, at the Command of *Moses*; and therefore must be allowed to be within the Pale of God's Church, and consequently Believers; and yet in the Sight of this People were all the Miracles of *Moses* wrought, after their coming out of *Egypt*; for as to those which were wrought before *Pharaoh* and his Servants, perhaps it may be said, they were wrought before Infidels, if not for their Conversion, yet at least for their Punishment: I say, the Miracles wrought by *Moses* after the coming of the Children of *Israel* out of *Egypt*, were all of them the Objects of the Peoples Senses; as the passing of the *Red Sea*, the flowing of the Water out of the Rock, the Manna from Heaven, and the raining of Quails, were all of them Miracles wrought expressly to satisfy that People, that the Lord their God was able to provide for them in all Manner of Places, how wild and barren soever the Country where they were might be. (z) The Rod that budded; the standing Miracle of the Answer by Urim, put into the Breast-plate that was worn

(y) Exod. iii. 7. iv. 31. (z) Numb. xvii. 8. xxvii. 21. xxiii. 9, 11, 12. 1 Sam. xxviii. 6. xxx. 7, 8. Exod. xxv. 22. Numb. vii. 89.

upon the Ephod by the High Priest; the audible Voice from above the Cherubims on the Mercy-seat; and the Water of Jealousy; were all Miracles to be performed before Believers, for their Satisfaction, and for the Confirmation of their Faith, &c. Not to insist upon those that were wrought for the Punishment of wicked Believers, (a) as the Fire from Heaven that consumed *Korah* and his Company, and the Earthquake and Plague that ensued. But above all, the Miracles that were wrought for the Satisfaction of *Moses* himself, were certainly of this Sort, viz. (b) His Rod that was turned into a Serpent; and the Leprosy of his own Hand; and the Cure of it again. Such likewise were those Miracles that were wrought by our Lord upon *Lazarus*, (c) when he raised him from the Dead for the Satisfaction and Confirmation of the Faith of his Sisters, who had professed to believe him to be the Son of God; as well as of the Faith of the very Disciples themselves; for whose Sake he tells them, He was glad he was not there, that they might believe; might be still further satisfied in their Belief, by seeing him raise up *Lazarus* from the Dead. There are many more that might be quoted, but I shall instance only in that of his Resurrection; for when he was desirous of satisfying his Disciples beyond Contradiction or Doubt of the Truth of his Resurrection, he appeals to their Senses, and bids

(a) Numb. xvi. 32, 35, 46. (b) Exod. iv. 3,
4, 6, 7. (c) John xi. 43, 44. 27. 15.

them

them (d) handle him, and see and behold his Hands and his Feet, that it was he himself; and as a further Confirmation, he performed before them some of the Functions of Life, for he eat of such Things as they gave him: He does not tell them, as the Papiſts now do, that it is enough, or it is ſufficient, that I tell you, I am riſen from the Dead in the very ſame Body wherein I ſuffered; or forewarn them of the Danger of not believing him more than their Senſes; but on the contrary, (e) bids *Thomas* put his Hand into his Side, and his Finger into the Print of the Nails, that ſo he and the reſt might have the demonſtrative Proof of Seeing and Feeling, for the Ground and Confirmation of their Faith. Such were alſo thoſe Miracles of Healing that were wrought by the Apoſtles, on ſuch Perſons as were, doubtleſs, Believers before the Miracles were wrought on them; as in the Inſtance of (f) *Tabitha* or *Dorcas*, who is expreſſly ſaid to be a Diſciple, whom *Peter* raiſed from the Dead; and it is highly credible that *Eneas*, who was ſick at *Lydda*, and was healed by the ſame Apoſtle, was one of thoſe Saints who are ſaid to dwell there; as alſo that *Eutichus*, who was raiſed to Life again by *St. Paul*, was a Diſciple, for he was hearing *St. Paul* preach; but if not, yet we cannot but believe, that he was raiſed to Life again, for the Satisfaction and Confirmation of the Faith of thoſe other Diſciples, who were aſſembled there to break Bread, *i. e.* to receive

(d) Luke xxiv. 39, 40, 42, 43. (e) John xx. 27.

(f) Acts ix. 36, 32, 33, 34. xx. 12.

the holy Sacrament (which is the Subject Matter of the present Dispute) and who were therefore certainly Believers; and so of many others. So far is it from being true, that what Miracles are wrought for the Satisfaction and Confirmation of the Faith of Believers, are not necessarily to be the Object of their Senses, that not one can be instanced in that was not made apparent to, and submitted to the Judgment of some one or more of them.

The all-merciful Goodness of God is, in my Opinion, a sure Pledge to us, that, if it had been necessary to worship the Bread and Wine (which the Papists call the natural Body and Blood of Christ) in the Sacrament, we should not have been left under any Uncertainties in so momentous an Affair, but the Scriptures would plainly have declared to us, that it was our Duty to do it, by commanding us so to do in express Terms, or by calling them Christ or God; but the Scriptures having said no more than what I have taken Notice of, I think it is a manifest Sign, that God never intended we should pay divine Worship to them. This Silence of the Scriptures, which were written (g) by the Inspiration of God, purposely to make us *wise unto Salvation, and thoroughly furnished unto all good Works*, and which consequently contain in them the Knowledge of all Doctrines and Instructions necessary to be believed and practised by those who shall be Heirs of Salvation; is the more to be insisted on, either if the Good-

(g) 2 Tim. iii. 15, 16, 17.

them (d) handle him, and see and behold his Hands and his Feet, that it was he himself; and as a further Confirmation, he performed before them some of the Functions of Life, for he eat of such Things as they gave him: He does not tell them, as the Papists now do, that it is enough, or it is sufficient, that I tell you, I am risen from the Dead in the very same Body wherein I suffered; or forewarn them of the Danger of not believing him more than their Senses; but on the contrary, (e) bids *Thomas* put his Hand into his Side, and his Finger into the Print of the Nails, that so he and the rest might have the demonstrative Proof of Seeing and Feeling, for the Ground and Confirmation of their Faith. Such were also those Miracles of Healing that were wrought by the Apostles, on such Persons as were, doubtless, Believers before the Miracles were wrought on them; as in the Instance of (f) *Tabitha* or *Dorcas*, who is expressly said to be a Disciple, whom *Peter* raised from the Dead; and it is highly credible that *Eneas*, who was sick at *Lydda*, and was healed by the same Apostle, was one of those Saints who are said to dwell there; as also that *Eutichus*, who was raised to Life again by *St. Paul*, was a Disciple, for he was hearing *St. Paul* preach; but if not, yet we cannot but believe, that he was raised to Life again, for the Satisfaction and Confirmation of the Faith of those other Disciples, who were assembled there to break Bread, *i. e.* to receive

(d) Luke xxiv. 39, 40, 42, 43. (e) John xx. 27.

(f) Acts ix. 36, 32, 33, 34. xx. 12.

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(g) 2 Tim. iii. 15, 16, 17.

ness of God, as I said before, which leads him to inform his Creatures of all necessary Truths, be duely considered; or if we compare therewith the copious Declarations which the holy Scriptures have made concerning the Divinity of our blessed Saviour, which could not be so intirely hid under the Veil of human Shape, as, upon the Supposition of Transubstantiation, it must certainly be allowed to be under that of Bread and Wine; and yet, because by his taking (h) *upon him the Form of a Servant*; and his being *made in the Likeness*; and *found in the Fashion of a Man*; and by his humbling himself, and becoming obedient to the Death of the Cross; his Godhead might be so clouded, as to stand in need of exprefs Declarations to discover it to us; God has not contented himself to ascribe to our Saviour, in very many Places of Scripture, the Divine Attributes and Properties of the Godhead; but hath exprefsly told us, by our Lord's own Mouth, That (i) we ought to *honour the Son even as we honour the Father*; (of whom John also bare Record, that he was *the Son of God*) and that the Works which he did, and the Concurrence of the Scriptures, testified of him; and hath assured us by St. Paul, in his Epistle to the *Philippians*, That (k) God hath *given him a Name, which is above every Name, that at the Name of Jesus every Knee should bow, and that every Tongue should confess, that Jesus Christ is Lord to the Glory of God the Father*: Meaning

(h) Phil. ii. 7, 8. (i) John v. 23. i. 34. v. 36, 39. (k) Phil. ii. 9, 10, 11.

thereby,

thereby, that it is to the Glory even of God the Father, that we should confess that Jesus Christ is the Lord or God. And in his Epistle to the *Hebrews*, he tells us, That (l) when God brought this *first-begotten into the World*, he commanded all his holy Angels to worship him. This the Holy Ghost hath thought necessary thus plainly to declare to us concerning the Divinity of our blessed Saviour Jesus Christ; although, as I said before, it could not be so strange or unlikely a Thing to the *Jews*, with whom he conversed, or to us, to whom his History, Doctrines and Precepts are transmitted, that he should take our human Nature upon him, as that he should veil his Godhead under the Shape or Appearance of the inanimate Creatures of Bread and Wine; seeing he had very frequently (m) manifested himself in the Likeness of Man to the Patriarchs of old. Our Saviour Jesus Christ, who was (n) *Emanuel*, or *God with us*, or *God manifest in the Flesh*, gave many Proofs of his Divinity. He is frequently said to know the Thoughts of Man; which is an Attribute of the Godhead; the Knowledge of the Heart and of the Thoughts being Attributes which *David* and *St. Peter* ascribe particularly to God. Our Saviour also suffered himself to be worshipped, not only when he was an Infant (when perhaps it may be objected, that

(l) Heb. i. 6. (m) Gen. xviii. 10, 17, 20.
xxxii. 24, 30. Joshua v. 13, 14, 15. (n) Matt.
i. 23. 1 Tim. iii. 16. Matt. ix. 4. Mark ii. 8.
John ii. 25. Psalm xxvi. 2. cxxxix. 2. Acts ii. 24.
xv. 8.

he could not prevent it) by the (o) wise Men, by the proper Sacrifice of Incense and other Offerings; but likewise during his publick Ministry; by the (p) Leper whom he cleansed; by *Jairus*, the Ruler of the Synagogue; by the Man that was born blind, whose Eyes he opened; and many others. If therefore God has thought it necessary so particularly to transmit to us, that our Saviour was to be adored, and that too even by the (q) Angels themselves; and to make known to us, that he was *the Brightness of his Glory, and the express Image of his Person*; that he was his Son, *the only-begotten of the Father*; and sometimes by a Voice from Heaven, that he was his *beloved Son*: How much greater Reason have we to expect, that some particular Declaration should have been made in Scripture, that the Bread and Wine, if transubstantiated into Christ Jesus, was to be the Object of our Adoration? The Truth of which, nothing less than a divine, express and plain Declaration can be sufficient to convince us of.

My great Love for you, and the tender Regard I have for the Person you have married, in as much as she is your Wife, whose Conversion I therefore think it my Duty to endeavour, and should be glad to be any way instrumental in, has made me take the Pains to consider this Controversy about Idolatry in the strictest and fullest Manner I was able; because it is more than pro-

(o) Matt. ii. 11. (p) Matt. viii. 3. Luke viii. 41. John ix. 38. (q) Heb. i. 6. 3. John i. 14. Matt. iii. 17. xvii. 5.

bable that every *Romanist*, who believes and practises according to what is declared to be the Doctrine and Practice of the Church of *Rome*, must be guilty of Idolatry; not only in what they teach concerning Angels, Saints, &c. but more especially in what they enjoin relating to the Adoration of the Host; nay, it is certain and inevitable almost to a Demonstration. For the Council of *Trent*, and the Missal and Rituals of that Church (which are the Rules by which the Papists are to guide themselves, as to Doctrine, Discipline and Worship) having positively required and enjoined all Christians to worship the holy Sacrament, and declared that they ought so to do, (r) with the same Veneration that is due to the true God; and having declared what Requisites were necessary (s) to the consecrating the Host with due Effect; if then those Requisites, or any of them, be wanting; and the Host be not, by reason of such Defect, transubstantiated into Christ, every such *Romanist* so adoring the Host, must be guilty of Idolatry. For supposing (though not granting) that the Host, or the Bread, &c. when duly consecrated, is transubstantiated or converted into the Body of our Lord; yet, according to the Rules and Doctrines of that Church, unless it be duly consecrated with Effect, it is not so much as pretended to be transubstantiated or converted into the Body, &c. of our Lord; but the Means whereby (according to the Rules laid down in that Church) it may

(r) Counc. Trent, sect. 13. ch. 5.
Miss. of Defects, p. 35.

(s) Rom.

happen, that the Bread, &c. is not duely consecrated, are very many; therefore it is almost inevitable but that, upon the Foot of their own Doctrine, every *Romanist* so believing or adoring must be guilty of Idolatry. For it is their settled Determination, that there can be no Transubstantiation in the Sacrament, unless the Consecration be without Defect; but the Consecration, according to the Requisites laid down in the *Roman Missal*, may be defective any of these several Ways: (s) If the Person consecrating happen to diminish or alter any of the Words of Consecration, so that the Sense be varied, or that any one Word belonging to the Form be omitted, then the Transubstantiation is not effected; if by Mixture with any other Grain (which no Priest, or Communicant, or any other Person, but the Miller that grinds, or he that sells the Flour, or he that bakes the Wafer or Bread, can certainly know) it be not Wheaten Bread; or if the Bread or Wine be any way spoiled, the Consecration is not done with Effect; (t) or it may happen, in case the Priest that performs the Office have no Intention to consecrate the Bread and Wine; or if he be an Atheist, or a *Jew* (of which last Sort it is frequently found that there are many in *Spain* and *Portugal*); or if he be not a Priest, *i. e.* was not rightly baptized or ordained, (u) as to the Matter, or Form, or the Intention of him that baptized or ordained him; or if that Baptism or Ordination was done by one

(s) *Rom. Miss. of Defects*, p. 35.
p. 34. (u) *Ibid.* p. 36:

(t) *Ibid.*

that

that was no Priest himself; or if the Consecration of the Elements in the Sacrament be not performed (x) with a low Voice (and in case it be so performed, it is impossible for a Lay-Communicant to know whether the Sense be not varied or altered, or whether there be no Words left out); or if the same be performed in the vulgar Tongue (and if it be not, no Person that is ignorant of the *Latin*, as most Women, and many Men are, can know whether it be or be not done as it ought) then the Consecration is not rightly performed, nor the Transubstantiation effected. For if any of these Defects happen (y), the Bread and Wine is held, by that Church itself, not to be transubstantiated; and consequently the Object worshipped is still Bread and Wine, whereby the Adoration is paid, even according to their own Doctrine, to a Creature, which is Idolatry. So that were there nothing else to be said against the Belief of this Article of Faith in the *Roman* Church, yet these Difficulties and Requisites considered, I think I may fairly pronounce, that All Papists believing as that Church directs, and practising the Worship She commands, must, for any Thing they can possibly know to the contrary, be guilty of Idolatry! Which ought to strike a serious and considering Papist with the greatest Horror imaginable!

To this I know it is sometimes alledged by the Defenders of that Church (especially when they are endeavouring to convert a Protestant,

(x) Counc. Trent, sect. 22. ch. 9.
Miss. p. 34, 35.

(y) Rom.

or confirm a Papist whom they think wavering) that it is impossible to imagine, that the wilful Default of such as are to prepare the Bread and Wine; or any Defect in the Elements; or the Wickedness of the Priest who is to perform the Consecration (if he could be guilty of so great a Villainy, as the not intending duely to consecrate the Elements) should hinder the Transubstantiation, and thereby make an innocent Person that receives the same, guilty of the Sin of Idolatry. They may alledge this as long as they please, but what I asserted is nevertheless the natural Consequence of the Tenets, which they do positively hold and teach; for it is plainly the Doctrine of the Church of *Rome*, that in case there happens any of the afore-mentioned Defects, and particularly *if the Intention of the Priest be wanting*, it is (z) sufficient to hinder the Transubstantiation, which, unless it be effected, they do not themselves pretend, but that the Elements remain Bread and Wine, as before the Words of Consecration were pronounced; and then the Bread and Wine being adored by the Communicant, who knows nothing of the Defect, the Adorer idolizes a Creature, which is Idolatry; because all Adoration paid to any Being, but God, is Idolatry. But how strange and hard soever this Charge upon the Papists, from the Defects of the Elements, or the Wickedness of the Priests, may seem to be, it is not only what they positively declare in this Case, which is sufficient to justify the Charge; but it is agreeable

(z) Rom. Miss. p. 34.

to the like absurd and impious Doctrine of theirs in the Sacrament of Baptism, and their additional Sacraments of Penance and Absolution; for the Council of *Trent* anathematizes in so many (a) Words, all such as hold that the Intention of the Priest is not necessary to the due Celebration of their Sacraments, or that do not believe, (b) that where the due Matter, or Form, with Intention is wanting, the Consecration is not performed. And further declare, (c) that no one ought to flatter himself, that he can be saved by his own Faith, and absolved before God, though he have true Contrition and Repentance, unless the Priest seriously and truly intended to absolve him: From whence may be drawn this most uncomfortable Inference to the Penitent (I speak with regard to such as believe the Priests have Power to absolve them) that the Priest may gravely pronounce the Words of Absolution over him, and yet that he may be eternally damned, though he is never so truly penitent and contrite for his Sins, because the Priest is wicked enough, not to *intend* to absolve him. And here I must observe, that it can be no Breach of Charity in us to suppose some of the Priests wicked enough to use the Forms appointed at the Consecration or Celebration of their Sacraments, without Intention to consecrate, &c. since the Church of *Rome* herself has thought it possible, by declaring, in so many Places as she does, that where it is

(a) Counc. Trent, sect. 7. ch. 1. (b) Rom. Miss. p. 34. (c) Counc. Trent, sect. 7. ch. 6.

wanting, such Sacrament is not duely performed, that is, though it be indeed performed outwardly, yet it will be without Effect; for there will be in that Case no Transubstantiation in the Sacrament of the Lord's Supper, nor any Forgiveness from those of Baptism, Penance, or Absolution!

I am now to answer that Part of your Letter of the 24th of *August* 1725, which has Relation to your Marriage. You will see by my former Letter, as well as by those I have written you this Year, that I have no other Dissatisfaction to your Marriage, but that your Wife is of the *Romish* Church; had it not been for that, I should on the contrary have been highly pleased with it, in as much as I hear she is a Woman of Virtue and Discretion; and though she is a Papist, yet should she be convinced of the Errors of Popery, and forsake them, I should then be very well pleased with, and approve of your Choice; but till then, I cannot help being extremely uneasy at so great an Unhappiness. You will easily imagine from hence, that I am very glad to find by the Postscript to that Letter, that you are not without Hopes of bringing her over to your Religion (God grant it may be so); for which you give the following Reasons; *viz.*

“ That she does not allow of the worshipping
 “ of Images, or the praying to Saints; that she
 “ thinks reading the Scriptures necessary; that she
 “ is not of Opinion, that Confession is absolutely
 “ necessary; and that she differs from us in scarce
 “ any Thing, but in the real Presence, Purgatory, and the Difference of Sins; and then
 “ you beg my Prayers for her thorough Conversion.”

“ sion.” I assure you, my Dear, I offer up my Prayers to God for her Conversion very seriously, and I hope God will in his infinite Mercy hear and grant them; which I make no doubt but you will be fully satisfied of, when you see by this Letter, that I have not spared my Pains, but have endeavoured to convince her of the Sins and Errors practised and allowed of, in the Church of *Rome*, by such Arguments, as I hope may be effectual with a Woman of Candour and Sense. Perhaps she and you may both think I might have shortened my own Trouble in writing, and yours in reading, so long an Epistle, by not touching at all on the Subject of Images and Saints; since you say she does not allow of the worshipping of the one, or the praying to the other: But there being two Objects of Idolatry, *viz.* the Praying to Angels, and the Adoration of the Host, which are not mentioned in your Letter amongst those which she disallows, though perhaps they were only omitted, and she may, notwithstanding that Omission, not hold with her Church therein; yet as that does not appear to me, and that there is so close a Connection between the several Branches of Idolatry, as taught and practised in that Church, I was willing to consider that Subject in all its Parts. And the rather, because if she is once satisfied, that that Church is idolatrous in any one Branch of their Belief or Practice, I hope she will think herself bound in Conscience to forsake that Religion, and to hold no Communion with a Church that enjoins its Votaries to live in the Commission of the most flagrant of all Sins; and that (notwithstanding

ſhe ſhould think the reſt of their Doctrines to be true and well-grounded, which I hope to ſhew her they are not, yet that) ſhe ought to follow the Advice and Command of *St. Paul*, in his ſecond Epistle to the *Corinthians*, when he exhorts them (d) to fly from the Society and Pollution of Idolaters; ſeeing, as he adds, *the Temple of God*, which Temple he tells them they were, can have no Agreement with Idols, and therefore commands them (e) to come out from amongſt, and to be ſeparate from them; and then aſſures them, as an Encouragement for their ſo doing, that God would be their Father, and they ſhould be his Children: From whence this Inference is very natural; that, as God would be their Father, and they ſhould be his Children, if they did forſake Communion with Idolaters; ſo, by Parity of Reaſon, that he will not be their Father, nor ſhould they be his Children, if they did not.

I ſhall now conſider the reſt of the Articles you mention, either as allowed or diſallowed of by her; which I ſhall do very briefly, becauſe, as I ſaid before, having fully ſhewn the Sinfulneſs of the Idolatry practiſed in the Church of *Rome*, I have thereby ſhewn, not only how dangerous it is to continue therein, but likewiſe how neceſſary it is to leave it; that having been the crying Sin that God has always found fault with at all Times, and in all Nations; as may be ſeen throughout the whole Scripture of the Old Teſtament. That Sin was ſo provoking in his

(d) 2 Cor. vi. 16. (e) Ibid. ver. 17, 18.

Sight,

Sight, that it was always the Cause of his withdrawing his Protection from the Children of *Israel*, and of his delivering them up to their Enemies; as you may read in almost every Chapter of the Books of the Prophets. And in the New Testament, St. *John* closes his general Epistle with bidding them, to whom he wrote, (f) to keep themselves *from Idols*; as if it were placed last, and seemingly without any Relation to the Context, on purpose that they should take the greater Care to observe that particular Precept. St. *Paul* likewise cautions the *Corinthians* not to be (g) *Idolaters*, lest they should be overthrown or destroyed as the *Israelites* were; the Example of whose Punishments ought to teach them to avoid falling into the like Sin, because those Things were written for their Admonition: And then bids them *flee from Idolatry*; for they could not be Partakers of the Cup or Table of the Lord, and the Cup or Table of Devils; there being so great a Contrariety between the Service of God and the Service of Idols, which is the Service of Devils, that they could not be Partakers of both. And therefore whensoever Idolatry is enjoined or practised in any Church, it is a sufficient Reason of itself, without any other, to lay an Obligation upon its Members to withdraw from its Communion: So that though the Falseness of the other Points in question between us, may aggravate the Sinfulness of continuing in Communion with the Church of *Rome*, yet

(f) 1 John v. 21.
19, 20, 21.

(g) 1 Cor. x. 7. 5. 11, 14,

the Truth of such Points (supposing, but not granting, that were the Case) would not be sufficient to justify Continuance with her, or to render her Communion innocent.

I observe you say, she holds it necessary to read the Scriptures; to confirm her in which Persuasion, I recommend to her the reading of Archbishop Tillotson's *Rule of Faith*: Wherein she will find how much a more excellent Way the Scriptures must needs be, of conveying to us the Knowledge of God's Will, than that much-cried-up one amongst the Papists, of oral Tradition. The Happiness of having the Scriptures to guide us is, by St. Peter, preferred even before the Hearing of a Voice from Heaven: For, after he had mentioned, that (h) *it was from his own Experience, that he made known to them (to whom he wrote his Epistle) the Power and Coming of our Lord Jesus Christ, he being an Eye and Ear-witness of his Transfiguration*, when he heard a Voice from Heaven, declaring him to be the *Well-beloved Son of God*, he says, (i) *There was yet a more sure Word of Prophecy*, which he praises them for taking heed to, *since no Prophecy of the Scripture was of any private Interpretation, but holy Men spoke as they were moved by the Holy Ghost*. Agreeably to what St. Paul tells Timothy, when he commends him (k) *for having known the holy Scriptures from his Childhood; that all Scriptures were written by the Inspiration of God, and were proper for Doctrine, for Reproof, for Correction,*

(h) 2 Pet. i. 16, 17. (i) Ibid. ver. 19, 20, 21.

(k) 2 Tim. iii. 15, 16, 17.

for

for Instruction in Righteousness, that the Man of God (or all Christians) might be perfect, and thoroughly furnished unto all good Works. (i) For they were written for our Admonition, and for our Learning, and are able to make us wise unto Salvation; the reading whereof is also recommended by our Saviour, when he tells the Jews, that (k) they should search the Scriptures, for they are they which testify of him. The royal Prophet, amongst other Descriptions of a Man that might be termed blessed, says, (l) That his Delight is in the Law of the Lord, and in his Law will he meditate, or exercise himself, Day and Night; and (m) That his own Practice was to meditate on God's Precepts; and (n) That God's Word was a Lamp unto his Feet, and a Light unto his Paths.—That your Wife may then meditate on God's Word with the greater Advantage to her Soul, I would advise her to learn the Collect for the Second Sunday in Advent, and to repeat it to herself whenever she is going to hear or read any Portions of the holy Scriptures: It is my own Practice; and I verily believe I may say, I have reaped Benefit from my constantly using that Prayer before my reading the Scripture; which I likewise recommend to your own Practice. I would likewise advise you both, that, when you read of any Promises of Pardon to repenting Sinners, you would put up a short Ejaculation to God, that he would in like Manner grant you Forgiveness thro' the Merits of Christ,

(i) 1 Cor. x. 11. Rom. xv. 4. 1 Tim. iii. 15.
 (k) John v. 39. (l) Psalm i. 2. (m) Psalm
 cxix. 15. (n) Ibid. ver. 105.

upon

upon your true Repentance ; any Threatenings against obstinate Offenders, that he would be pleased to turn your Hearts, give you his restraining Grace, prevent your Impenitence, and avert his Judgments from you, for the Sake of his well-beloved Son ; when you meet with any plain Passages in Scripture for Instruction in Righteousness, then praise God for his Mercy in affording Sinners so clearly the Knowledge of what he would them believe and practise ; any Passages in holy Writ which are too obscure and hard for you to comprehend, pray, that God would be pleased, in his good Time, to enlighten your Understanding to know his Will, or at least not to impute to you the Want of such Knowledge ; and, like the Man that came to our Saviour to have his Son healed, profess, that (m) *though you believe*, yet you do, with the greatest Sincerity, desire *that he would help your Unbelief* (n). When you have thus piously offered up the Sacrifice of your Hearts to God, you may assure yourselves, that he will, of his infinite Goodness, afford you all the Light and Grace which he thinks necessary for you ; and, that what he does not afford you, he will not require of you ; for Christ has told us, (o) *That if any Man is desirous to do the Will of God, he shall know of the Doctrine whether it be of God* ; but if we wilfully shut our Eyes against, or will not make use of, the Means of Grace that are afforded us, he is no Ways bound irresistably to open them for us. I think these Rules for reading the Scriptures con-

(m) Mark ix. 24.

(n) By which is meant not absolute Infidelity, but only Imperfection in Belief.

(o) John vii. 17.

stantly,

stantly; or at least frequently practised with humble and sincere Attention, must, by God's Grace, have a good Effect upon your Lives and Conversations, and make you (n) *blameless and harmless, the Children of God, without Rebuke, in the Midst of a crooked and perverse Generation*; and (o) *that others, seeing your good Works, will glorify your Father which is in Heaven*. This is what I think sufficient to say, in order to encourage her in her Resolution, and to shew the Advantages and Necessity of being thoroughly acquainted with the holy Scriptures.

The next Thing you mention is, That she is not of Opinion, that Confession is absolutely necessary. I suppose you mean here, Confession to a Priest; for Confession to God is absolutely necessary, but that to a Priest is not so; nor do I believe it would be thought so, even in their Church, were it not very strenuously inculcated into the Minds of the Laity by the Priests, because they can by Means thereof maintain their too great Authority the better. You will have taken Notice, that I have already, in this Letter (p), just mentioned how uncomfortable that Doctrine must needs be which teaches, That let a Penitent in the Church of *Rome* be never so serious in his Repentance, and truly contrite for his Sins, yet that his Salvation intirely depends upon the Pleasure of the Priest, who may, it is true, pronounce the Words of Absolution to him, but without intending to absolve him;

(n) Philip. ii. 15.
before, page 101.

(o) Matt. v. 16.

(p) See

without

without which Intention the Absolution is held by that Church to be invalid (q) ; and therefore for any Efficacy from that Absolution the Penitent may be damned ; and, if another Part of their Doctrine be true, he not only may, but must be, damned, when the Priest does not intend to absolve him ; because the Council of *Trent* (r) hold the administering the Sacrament of Penance necessary to Salvation in all that fall or sin after Baptism ; and, as no Sacrament can be valid without the Intention of the Priest (s), therefore, where Penance and Absolution are imposed and given without Intention, they can be of no Efficacy, and consequently the Person depending thereon, if that Doctrine be true, must be damned. I repeat this only with Design to shew a considering Papist, the Absurdity and Impiety of the *Romish* Doctrine of Confession to a Priest, whose Intention to absolve the Penitent (which is what he aims at by his confessing to him) is held necessary in that Church, to effect his Pardon in the next World ; for, with respect to the Thing itself, or to us Protestants, it is of no Moment at all whether the Priest does, or does not, intend his Absolution should be efficacious, because we do not depend either upon his Intention, or Absolution, but upon God only for our Pardon ; believing the Priests to have no other Power of Absolution, than what is merely declaratory ; that is, to declare and pronounce, *That God will pardon and absolve those who do truly*

(q) Council of Trent, sect. 7. ch. 6. (r) Ibid. sect. 14. ch. 2. (s) Ibid, sect. 7. ch. 1.

and sincerely repent of their Sins, and unfeignedly believe the Gospel (t); which is all the Power we believe them to have in this Matter. Besides, the Doctrine of Confession, as practised in the Church of *Rome*, has a Tendency to make People more wicked than they would be, if they had a true Notion of confessing to God only: For, if I am not mistaken in the Practice amongst the *Romanists*, the Manner of their Confession, the Easiness of procuring the outward Absolution of the Priest (for whether his inward Intention go with it, or not, cannot be known by the Person confessing) and the Satisfaction they think they make for their Sins, by suffering the Penances imposed upon them as a commutative Satisfaction, are much more like to embolden them to continue in the Commision of their Sins and Impieties, than effectually to deter them from repeating the same, or from committing the like again: For it is certain, that the Love of Sin, in the Generality of Mankind, is so great, that so long as they believe themselves assured of Pardon upon confessing their Sins to a Priest, and receiving his Absolution, which they (not knowing his inward Thoughts) believe to be efficacious to their Salvation, there is no Penance can be thought of but they would willingly undergo it, if they could thereby wipe off the old Score, that so they might begin again; and in this Manner continue alternately confessing, and sinning afresh: Whereas our Doctrine, that Confession must be made to God only, and

(t) Form of Absolution in the Morning and Evening Service in our Liturgy.

that

that with the greatest Sorrow, and the truest Contrition, for our Sins; with the most ardent Desires, that he would be pleased, for the Sake of Christ Jesus our Lord, to forgive us the Guilt and Punishment of those Sins which we thus seriously repent of, and unfeignedly resolve to forsake, must have a very different Effect. This Manner of confessing ourselves to God, which keeps us still penitent before that awful Majesty who we are sensible knows our Hearts, and whether our Repentance is truly sincere or not, and whom we know we cannot deceive; I say, this Doctrine and Practice must be much more productive of a holy Life, and of that Abhorrence which we ought to have for Sin; and be much more likely to make us careful to avoid the Commission of what requires so strict and solemn an Humiliation and Repentance, than that of confessing our Sins to a Priest, at such and such set Times, which, after we are a little used to, like plunging into the Water, ceases to be any Pain or Uneasiness, and becomes familiar to us, and is looked upon, I am verily persuaded, by most Persons, to be Matter of mere Form. Further, the Notion of Absolution is impertinent and nonsensical, if it be meant in any other Sense than that of being declaratory or optative; *declaratory*, in pronouncing that *Almighty God, of his great Mercy, hath promised Forgiveness of Sins to all them that with hearty Repentance, and true Faith, turn unto him* (u); *optative*, in wishing

(u) The Form of Confession and Absolution in the Communion Service of the English Liturgy.

that

that he would have Mercy upon all those who acknowledge and bewail their manifold Sins and Wickedness, from time to time most grievously committed, by *Thought, Word, or Deed*, against his divine Majesty; and praying, *That he would pardon and deliver those who do earnestly repent, and are heartily sorry for their Misdoings, and whose Sins are grievous, and an intolerable Burden, unto them*: For, though there is another Form of Absolution used by some of our Ministers, when the sick Person heartily desires it (x), that carries with it seemingly a more positive Sense (the literal Wording whereof I cannot so perfectly justify) yet the Meaning of it is still the same with the Two other Forms already mentioned; as we must certainly conclude from hence, That, were it intended to be understood as absolutely efficacious to the Salvation of the Person to whom it is spoken (as the Words, without further Consideration, seem to imply) there would have been no need of the Collect or Prayer that (does not go before, but) immediately follows the pronouncing the Absolution; in the using of which Prayer, the Priest, by saying, *Let us pray*, exhorts and invites not only the sick Person himself, but likewise all the other Communicants that are there (if there be any other Persons present, as there most commonly is) to join with him in praying to God; who, according to the Multitude of his Mercies, puts away the Sins of

(x) Form of Absolution in the Visitation of the Sick. *English Liturgy.*

those who truly repent (y); that for as much as the Penitent puts his full Trust only in God's Mercy (not in the Absolution he had received the Moment before from the Priest) he (God) would not impute unto him his former Sins, but strengthen him with the blessed Spirit; and then concludes by praying, *That, when he is pleased to take him hence, he would take him into his Favour* (it is not said for the Sake, or by Virtue, of the Priest's Absolution, but) *through the Merits of his most dearly beloved Son Christ Jesus our Lord*: I say, the Notion of Absolution, in any other Sense than this, is impertinent and nonsensical: *Impertinent*, to plague Mankind with obliging them to believe, that the Absolution of a Priest is any otherwise necessary than only, *in general*, by declaring, that God will forgive all those who bewail their own Sinfulness, and confess themselves unto God, with full Purpose to amend their Lives; and, *in particular*, by wishing or praying (z), That the Persons, who cannot, perhaps, quiet their own Consciences, by Reason of the Heinousness of their Sins (and therefore come to a Priest for Counsel and Comfort) may be of the Number of those who receive the Benefit of Absolution according to the Ministry of God's Word, who hath promised Pardon to all them that with hearty Repentance, and true Faith, turn unto him: *Nonsensical*, to suppose that God would give away his own Power of pardoning a Sinner, and grant

(y) Collect next after the said Absolution.

(z) Exhortation to prepare for receiving the Communion. *English Common Prayer-Book.*

such

such a supereminent Privilege to his Ministers, as (if I may be allowed to use the Expression) would make a Divorce between his Power and his Justice, or his Mercy ; for that must be the Case, if the Minister or Priest hath an absolute Option whether he will effectually grant a Sinner his Pardon in the next World, or not. Because, if the Absolution of a Priest, pronounced seriously, and with Intention really to save the Person confessing, be absolutely efficacious to procure him the Pardon of his Sins, by virtue of the Power which it is pretended was committed to the Priests for that Purpose by Christ (and if he hath not this Option, or that his Absolution be not absolutely, but only conditionally (if God sees fit) efficacious to the Salvation of the Sinner, such Popish Priest, and his Absolution, have really no greater Power or Virtue than what we allow to our Protestant Ministers, and their Absolution, which is to be declaratory or optative only ; and then the Pother and Rout they make about this Matter is of no Moment, but is vain and ridiculous ; but, if it hath that Privilege of absolutely pardoning) then the Sinner (whatever in the mean Time becomes of him in Purgatory, which shall be considered of hereafter) must sooner or later go to Heaven : So that though God sees the Heart of the Person absolved, and knows that he is an Hypocrite, and not truly penitent, yet he has it not in his Power to condemn him to Hell, or to disannul in the next World, the Pardon given him by the Priest, in this : And, on the contrary, seeing Penance and Absolution are held necessary to Salvation, if the Priest re-

fuses to absolve a Sinner, or (which is all one with them) does not do it with a serious and full Intention that the Penance he imposes, or the Absolution he pronounces, should be efficacious to the Sinner's Salvation; though God sees his Heart, and knows that he is truly penitent, and that he intends to lead a new Life; and is one of those, who not only (a) *confesses with his Mouth the Lord Jesus, but believes in his Heart, that God hath raised him from the Dead*; as likewise, that (b) *he has recovered himself out of the Snare of the Devil, by Repentance, which God has vouchsafed him to the Acknowledgment of the Truth*; yet the Mercy of God cannot be exercised towards such a Sinner in the next World, because he is precluded therefrom, by reason that the Priest, upon his Confession, did not impose his Penance, and give him Absolution, with Intent that they should be efficacious to his Salvation.

As to her Belief of the real Presence; if she means thereby, as I am afraid she does, what the Church of *Rome* does by Transubstantiation, *viz.* The Change, or Transubstantiation, of the Bread and Wine into the natural Body and Blood of Christ; I hope I have said enough already in the foregoing Part of this Letter, under the Head of Idolatry in adoring the Host, to convince her, both from Scripture and Reason, that the Thing is not only impossible, but that our Saviour never intended to have his Words understood in that Sense; to which I shall therefore refer her back, having there said what I thought the Subject re-

(a) Rom. x. 9.

(b) 2 Tim. ii. 25, 26.

quired,

quired, that I might avoid the Necessity of mentioning it over again in this Place. But if by real Presence she means, that (c) whenever, with a true penitent Heart, and lively Faith, we receive the holy Sacrament, we spiritually eat the Flesh of Christ, and drink his Blood; and that when we receive the Creatures of Bread and Wine (d), according to the holy Institution of Christ, and in Remembrance of his Death and Passion, we become Partakers of his most blessed Body and Blood, and that (e) by so duly receiving those holy Mysteries, we are fed with the spiritual Food of his most precious Body and Blood; and do thereby become very or true Members, incorporate in the mystical Body of Christ, which is the blessed Company of all faithful People. If this Sustenance of the Soul, this spiritual Food, this spiritual Presence, and not the corporeal Presence, of Christ's natural Flesh and Blood, be what she means by real Presence (and a Spirit is as truly a Being, or real Essence, as a Body is) it is the same that we Protestants believe; which I think it is impossible for Words to express better than those do that our Church hath made use of, in the Rubrick after the Office for the Communion of the Sick, and in the Articles of our Church, concerning the Lord's Supper; with both which Quotations I shall close this Head: (f) "That if a Man, by Reason of

(c) Exhortation before the Communion. *English Liturgy.* (d) Prayer of Consecration. (e) Second Thanksgiving after receiving. (f) Rubrick after the Office for the Communion of the Sick. *English Liturgy.*

“ Extremity of Sickneſs, or other juſt Impedi-
 “ ment, do not receive the Sacrament of Chriſt’s
 “ Body and Blood, the Curate ſhall inſtruct him,
 “ that if he do truly repent him of his Sins, and
 “ ſtedfaſtly believe that Jeſus Chriſt hath ſuffer-
 “ ed Death upon the Croſs for him, and ſhed
 “ his Blood for his Redemption, earneſtly re-
 “ membering the Benefits he hath (or reaps)
 “ thereby, and giving him Thanks therefore (or
 “ for the ſame) he doth eat and drink the Body
 “ and Blood of our Saviour profitably to his
 “ Soul’s Health, although he doth not receive
 “ the Sacrament with his Mouth.” (g) “ To
 “ ſuch as right worthily, and with Faith, re-
 “ ceive the ſame, the Bread which we brake is
 “ a Partaking of the Body of Chriſt, and like-
 “ wiſe the Cup of Bleſſing is a Partaking of the
 “ Blood of Chriſt. The Body of Chriſt is
 “ given, taken, and eaten in the Supper, only
 “ after an heavenly and ſpiritual Manner. And
 “ the Means whereby the Body of Chriſt is re-
 “ ceived, and eaten in the Supper, is, Faith.”
 (h) “ The Wicked, and ſuch as be void of a
 “ lively Faith, although they do carnally and
 “ viſibly preſs with their Teeth the Sacrament
 “ of the Body and Blood of Chriſt; yet in no-
 “ wiſe are they Partakers of Chriſt, but rather
 “ do eat and drink the Sign or Sacrament of ſo
 “ great a Thing (i).” But, if Tranſubſtantiation
 be true, they muſt not only receive the Sign or
 (g) 28th Article of Religion. (h) 29th Article
 of Religion. (i) This is what St. Paul calls *eat-
 ing unworthily*, i. e. not diſcerning, *the Lord’s Body*,
 1 Cor. xi. 27, 29.

Sacrament

Sacrament (that is, the Mystery) of so great a Thing, but the Thing itself, the very natural Body and Blood of Christ.

As to her Belief of the Difference of Sins : Though I shall plainly and positively affirm with the Scripture, that (h) *whosoever committeth Sin, transgresseth the Law*, and that (i) *all Unrighteousness is Sin*, and, consequently, that all Unrighteousness renders us liable to the Punishment threatened to the Transgressors of God's Laws, which would certainly be inflicted upon us, were it not for that full, perfect, and sufficient Sacrifice, that Christ Jesus made of himself, by which we are told, in the same Scripture, that he hath obtained eternal Redemption for us ; when (k) *by his own Blood he entered once into the holy Place, having appeared in the End of the World to put away Sin by the Sacrifice of himself* : I say, though Sin (*i. e.* all Sin) is the *Sting of Death*, yet I would not be misunderstood as if I affirmed or thought, that all Sins were equally offensive to God in Degree as well as in Kind ; or, that there was no Difference between the Heinousness of one Sin and another : No, I am far from thinking so ; for, doubtless, without Provocation, wilfully to maim, or cut off a Man's Leg, or his Arm, though it be a very grievous Sin, yet it carries a much less Degree of Guilt with it, than premeditatedly, without Provocation, and in cool Blood, to take away his Life. But what I shall contend for is, that, though one Sin may be more or less heinous than another, and will

(h) 1 John iii. 4. (i) 1 John v. 17. (k) Heb. ix. 12, 26.

therefore (l) *be punished with fewer or more Stripes*; yet, that all Sins are in their own Nature damnable, the least as well as the greatest; agreeable to what St. *James* tells us, when he argues concerning the Breach of the Law; that (m) *he that offendeth in one Point, is guilty of all: For he that said, Do not commit Adultery, said also, Do not kill: Now if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law.* So it is as to other Sins; he that covets his Neighbours Goods, though it be not so much to the Detriment of his Neighbour, is guilty of Sin, and transgresseth the Law of God, as well as he that steals them from him; he that tells a Lie, as well as he that bears false witness against his Neighbour. But, though Punishment is due to every Transgression; yet, being most expressly and frequently assured, in the Scriptures of the New Testament, that (n) *Christ Jesus was manifested to take away our Sins*, that is, the Punishment as well as the Guilt of them; and (o) *was sent into the World, to the End that all that believe in him should not perish, but have everlasting Life*; being made our Advocate with the Father, and the Propitiation for our Sins; we have Reason to hope, that though we have (p) *all sinned, and come short of the Glory of God* (that is, have forfeited the Enjoyment of Heaven, which glorious State God designed for us) yet, that *being justified freely by his Grace, through the Redemption that*

(l) Luke xii. 47, 48.

(m) James ii. 10, 11.

(n) 1 John iii. 5.

(o) John iii. 16.

(p) Rom. iii. 24, 25.

is in Christ Jesus, and through Faith in his Blood, we shall have the Remission of our Sins that are past; for, as it is (q) *through him that Forgiveness of Sins is preached, and by him that all that believe are justified, from what they could not be justified by the Law of Moses; to which I may add, nor by any other Law: So, our Justification is not occasioned by the Difference of the Nature of Sins, as if some Sins had no Guilt, and that therefore no Punishment was due to them; but our Justification is the Consequence of that full Satisfaction that was made for us by Christ, and of the Merits of his Death, who (r) was wounded for our Transgressions, and through whose Stripes we are healed, because the Chastisement of our Peace was upon him; who was delivered for our Offences, and was raised again for our Justification.*

This Explanation at once gives us all the Hope we can reasonably desire, that from the alone Merits of Christ's Satisfaction the just Judgments due to our Sins shall not be inflicted on us in the next World, unless we wilfully persist in the Commission of them; and at the same Time destroys the Notion, that any Sins are venial in their own Nature; as the Church of Rome teaches, who ground their Defence of that Doctrine upon the Words of St. John, when he says, (s) *There is a Sin unto Death, and a Sin not unto Death;* but this is an Error that has arisen from their mistaking his Sense; for the Meaning of that Passage is not, that some Sins are mortal, and

(q) Acts xiii. 38. 39. (r) Isaiah liii. 5. Rom. iv. 25. (s) 1 John v. 16, 17.

others venial; but that though all Sins are mortal in themselves, yet that some of them will not be so to the Children of God; because by the Merits of Christ, upon their true Repentance, their Sins will be forgiven them, not being of the Number of those Sins that are unto eternal Death. I therefore take the true Meaning of that Passage to be; that by Sins there said to be unto Death, are meant those Sins which are of so deep a Dye, as to have occasioned Declarations in Scripture of their being incapable of Pardon in the next World; and that by those which are said not to be unto Death, are meant such as (though very great) are nevertheless not incapable of Forgiveness in the Life to come; but not such as are venial in their own Nature, of which the very Notion or Belief is a mere Jest, and a Contradiction in Terms. Of the former Sort there are two, *viz.* the Sin against the Holy Ghost, and the Sin of Apostacy. That against the Holy Ghost our Saviour himself has told us, (t) *shall never be forgiven, either in this World or in the other:* And that of Apostacy is represented by the Apostles of our Lord to be incapable of Forgiveness; for St. Paul tells the *Hebrews*, That (u) *if they who have tasted of the heavenly Gift; and have been made Partakers of the Holy Ghost, and of the Powers of the World to come; shall fall away* (that is, fall back to the Jewish or Heathenish Worship) *it is impossible to renew them again unto Repentance;* for Christ having been (x) *once offered to bear the Sins of many,* there re-

(t) Matth. xii. 31, 32.

(u) Heb. vi. 4, 6.

(x) Heb. ix. 28.

mains

mains no more (or further) Sacrifice for the Sins of those who apostatize from Christianity, and have thereby trodden under Foot the Son of God, and counted the Blood of the Covenant, wherewith they were sanctified, an unholy Thing. And St. Peter tells those to whom he wrote, That (y) if after they have escaped from the Pollutions of the World, through the Knowledge of our Lord and Saviour Jesus Christ (i. e. have embraced Christianity) they are again intangled (turned back to their former Religion) the latter End must be worse than the Beginning, because it had been better for them not to have known the Way of Righteousness, than after they have known it to turn from the holy Commandment delivered unto them; in as much as by so doing they reject the Covenant of Grace and Mercy in Christ. But, as the former of these Sins could only be committed by those, who attributed the Works and Miracles that Christ (z) wrought, to the Influence and Assistance of Beelzebub, Prince of the Devils, instead of believing them to be wrought by the Power or Finger of God; so the latter of them can only be committed by such as forsake the Christian Religion, and turn Pagans, &c. whose Repentance is (so long as they continue in that apostate State) impossible to be renewed. From whence it is plain, that they who, at this Time of Day, do sincerely believe, that our Lord and Saviour Jesus Christ was the Son of God, and who do not apostatize from his Religion, have no need in the least to ter-

(y) 2 Pet. ii. 20.

(z) Luke xi. 15, 20.

rify themselves with the Denunciations threatened against those Sins which are said to be unto *Death*, or unpardonable in the next World; the Nature of both which Sins is so very criminal, as to occasion the Apostle's telling the Persons he wrote to, that (a) *he did not say they should so much as pray for those that were guilty of them.* By the latter, those which are said *not to be unto Death*, must be meant all such Sins as, though very great, are nevertheless capable of being pardoned in the next World, through the Merits of Christ, upon our true Repentance; and are therefore most commonly, though not always, punished here by Sicknes, and other Marks of God's Displeasure, inflicted from himself upon Sinners, in order to make them reflect on the grievous Demerit of Sin, and bring them to a due Consideration of the Evil of their Doings, that so they might avoid the Damnation of Hell, and by calling their own (b) *Ways to Remembrance* (like David) *turn their Feet to God's Testimonies*; (c) *and by rending their Hearts, rather than their Garments, might turn unto the Lord; who is gracious and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.* For it is natural for People, when they are visited with Afflictions of any Sort, to remember the Evil of their Ways, and bring forth Fruits meet for Repentance, by the Amendment of their Lives; in which Case God has declared, (d) *That when the wicked Man turneth away from*

(a) 1 John v. 16.

(b) Psal. cxix. 59.

(c) Joel ii. 13.

(d) Ezek. xviii. 27.

the Wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive. When, therefore, we see our Brother sin a Sin that is not unto Death (a Sin not expressly declared in Scripture incapable of Pardon) we are obliged, according to the Precept here enjoined by the Apostle (e), to pray for him, that God would spare him his Life, and give him Space for Repentance, and shew him his Mercy, not weighing his Merits, but pardoning his Offences, and recovering him to his former State of Health. That this is the Meaning of this Passage mentioned by St. *John*, may be further gathered from the Context; for, in several Places of this Chapter, he says, that (f) *he that believeth on Jesus Christ, is born of God, and keeps his Commandments*; and that *he that hath the Son, or believeth on the Son, hath Life*; and that *who-soever is born or begotten of God sinneth not, and keepeth himself, and that wicked one toucheth him not*; that is, he that believeth in Jesus keepeth himself from sinning unto Death, or from being overcome by the Devil to such a Degree, as to blaspheme the Miracles of our Saviour, or to forsake his Religion: And, therefore, should any Person be guilty of those Sins unto Death, as (g) such Person may then well be said to have made God a Liar, by not believing, or not continuing to believe, the Record that God gave of his Son, and consequently not to have Life; so he does not say (does not injoin) that they should

(e) 1 John v. 16.

(f) 1 John v. 1, 3, 12, 18.

(g) 1 John v. 10, 12, 16.

pray for it: But, that should any one be guilty of committing such Sins as are common, and which, though very great, are not unto Death, being such as the Scriptures declare shall be pardoned upon Repentance, through the Merits of Christ, he then enjoins them to pray for them. This must be the Meaning of this Passage, or else the Apostle's Argument, in this and the third Chapter, would prove too much, and consequently be good for nothing: (h) *For, if he that is born of God, or abideth in him, sinneth not, or doth not commit Sin; then whosoever sinneth, or doth not Righteousness, hath not seen him, neither known him, nor is born of God, nor is of God. But, (i) there is no Man living that sinneth not: For if we say that we have no Sin, we deceive ourselves, and the Truth is not in us; therefore, if whosoever sinneth is not of God, no Man living is regenerated, and made the Child of God by Adoption and Grace, or is born of God, or is of God; and, if no Man living is regenerated, and made the Child of God, then Christ, who came into the World to save Sinners, is dead in vain: From whence we must conclude, that the Apostle does not here mean, that whosoever is born of God, sinneth not the common Sins, for which our Saviour is the Propitiation; but sinneth not the uncommon and unpardonable Sins of Blasphemy against the Miracles of Christ, wrought by the Operation of the Holy Ghost; or that of apostatizing from his Religion. There*

(h) 1 John iii. 6, 9.—v. 12, 18.—iii. 6, 10.

(i) 2 Chron. vi. 36. 1 John i. 8.

is then no Colour from this, or any other Text in Scripture, whereon to ground the Doctrine of venial Sins; the Belief whereof is of very dangerous Consequence to the Souls of Men: For, were it as true, as it is *false*, that some Sins are of that Nature, yet, as no one whatever, even amongst the most orthodox of the Church of *Rome*, can, or ever could, exactly tell which they are; or, supposing any of them to be so, whether several, or how many of them, may not together amount to such a Sin as they call mortal, and stands in need of the deepest Contrition and Repentance; or whether the Circumstances attending the Commission of them, may not render them damnable, or change them from being venial to mortal; it is certain, that this Opinion tends very much to render us familiar with Sin; so that by getting the Habit of committing those that are esteemed slight ones, we may come to commit those that have greater Degrees of Wickedness in them: For the Boundaries between them, if any at all, being very narrow, they may be easily passed over. It is therefore incumbent upon us, from the Danger attending them, not only to avoid the Commission of all Sins whatsoever, but even, as the Apostle directs us, (k) *to abstain from all Appearance of Evil*; and to hold with Protestants, that, though one Sin may have, and certainly hath, more Guilt in it, and is therefore liable to greater Degrees of Punishment, than another; yet, that every Sin is, in its own Nature, damnable: The

(k) 1 Theff. v. 22.

dreadful

dreadful Effects whereof we should certainly find, were it not for the Pardon which God, of his infinite Goodness, is pleased to afford to those who truly repent of them, for the Sake of his Son Jesus Christ our Lord. Thus to believe will make us endeavour, with the utmost Diligence and Watchfulness, *to walk in Newness of Life*, that (l) *our old Man being crucified with Christ, the whole Body of Sin may be destroyed in us*; by which Means we shall truly lead such Lives as the Followers of the holy Jesus ought to live; conformable to his Intention in coming into the world, which was by giving himself for us, not only to redeem us from all Iniquity (m), but likewise to purify to himself a peculiar People, zealous of good Works. But the Danger of allowing one's self in the Commission of venial Sins, will still further appear, if we consider, in Two or Three Instances, the Difference between the Opinion which the Church of *Rome* has of some Sins, that are amongst the Number of those which they count venial, and the Opinion that *St. Paul* has left us of those very Sins. It is a Doctrine of that Church, that venial Sins do not subject us to the Wrath of God; but Fornication is allowed by them to be a venial Sin; therefore Fornication doth not subject us (according to their Doctrine) to the Wrath of God. But this is contrary to the Opinion that *St. Paul* had of the Nature of that Sin; for, in his Epistle to the *Colossians* (n), he reckons For-

(l) Rom. vi. 6.
 los. iii. 5, 6.

(m) Titus ii. 14.

(n) Co-

nication to be one of those Sins that subjected the Children of Disobedience to the Wrath of God ; therefore Fornication cannot be a venial Sin. And, in many other Places of his Epistles, but especially throughout the greatest Part of the Sixth Chapter of his First Epistle to the *Corinthians* (o), he inveighs against that Sin, as one of those that would exclude the Committers thereof out of the Kingdom of God : And then says, *That the Body is not for Fornication, but for the Lord ; and therefore God forbid that the Members of Christ should be made the Members of an Harlot ;* and then concludes with bidding them *flee Fornication, because their Bodies were the Temples of the Holy Ghost.* Again ; some of the Casuists of that Church esteem *Lying* a venial Sin ; though St. Paul (p) places it in the Company of *Anger, Wrath, Malice, Blasphemy, &c.* which he commands (q) *to be put (or left) off by those who seek the Things which are above, where Christ sitteth at the Right-hand of God ; and have put on the new Man after the Image of him that created them.* And, in his Epistle to the *Ephesians* (r), he directs those that have been taught in Jesus, *that they put off the old Man, which is corrupt, and put on the new Man, which is created in true Holiness, or (as it is in the Margent) Holiness of Truth ; wherefore they are to speak every Man Truth with his Neighbour.* Further ; others of them maintain, that when Papists intermarry

(o) 1 Cor. vi. 9, 10, 13, 15, 18, 19. (p) Col. iii. 8, 9. (q) Ibid. ver. 1, 10. (r) Eph. iv. 21, 22, 24, 25.

with Persons that then are, or shall afterwards turn, Hereticks, the Marriage is void; or at least, that such *Romanists* may leave, or depart from, the heretical Persons, and absent themselves from their Bed and Board: Though *St. Paul* was of another Mind; for he thought that, in Matters of conjugal Duties(s), neither of the married Couple had any Power over their own Bodies, without the Consent of the other; much less that they might separate from one another, because of their not being Believers; and he gives a Reason why they ought to continue together, because, they might perhaps *save* (that is, *convert*) one another: All the Allowance that he gives in that Case is, that the Persons left are not bound to follow the Persons that shall separate from them; which, though a Justification of the Persons left, is none to the Persons that shall so leave them. Thus you see the Difference between the Judgment of *St. Paul*, and that of the Church of *Rome* in these few Instances; and I believe, if the *rest* of the *venial* Sins, which that Church allows of, were examined by the Rules of *Scripture*, the same might be said of them too.

The only Thing remaining to be refuted, is her Belief of Purgatory: But, as that depends chiefly upon the Doctrine of venial Sins, the Belief thereof must of Course fall to the Ground; since that whereon it is built hath been shewn to have been a mistaken Notion, without the least Foundation in *Scripture*. I shall not however

(s) 1 Cor. vii. 3, 4, 5, 12, 13, 15, 16.

pafs it over fo slightly, but fhall examine it a little, and obferve, That if Chrift Jefus, by his Paffion and Death, and the full Satisfaction he made for all our Sins, hath obtained eternal Redemption for thofe that believe in him, and obey his Commands (as we are told in many Places in Scripture that he hath; and particularly by St. Peter (t), *that we were not redeemed with corruptible Things, but with the precious Blood of Chrift*; and by St. Paul (u), *that Chrift, by his own Blood, hath obtained eternal Redemption for us*) there can be no Reason affigned, why Mankind, who are pardoned for the Sake of the Satisfaction made for them by Chrift, fhould be punifhed for any (whether determinate or undeterminate) Time in Purgatory; where the Torments for the Time are held to be as intenfè, as thofe which the Damned will fuffer in Hell itfelf. Such a Belief is repugnant to the Honour of Chrift's Satisfaction for our Sins, as though our Sufferings were neceffary to render the Satisfaction of Chrift efficacious to our Salvation: Such a Notion is not only not warranted by Scripture, but is contrary to what the Apoftle St. Paul (x) tells us, *That we are juftified freely by God's Grace through the Redemption that is in Chrift Jefus*; that is, not by any Works that we can do, or any Punifhment that we can undergo, but freely by the Grace or Favour of God, in Confideration of the Redemption that was procured for us by Chrift Jefus. If this be not fo, the

(t) 1 Pet. i. 18, 19.

(u) Heb. ix. 12.

(x) Rom. iii. 24.

Redemption procured for us by Christ is far short of what the Scriptures tell us it is: For we are told there, (y) *That being justified by his Blood, we are saved from Wrath through him; and that by the Righteousness of One, Justification came upon All; it being by the Obedience of One that many were made righteous; as by the Disobedience of one that many were made Sinners.* Since therefore the Doctrine of Purgatory is derogatory to the Honour of Christ's Merits, and that the Scripture, *which is able (or sufficient) to make one wise unto Salvation; and is given by Inspiration; and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; that the Man of God (not only Timothy to whom it was wrote, but any of the Men, or People of God) may be perfect, thoroughly furnished unto all good Works* (z), has said nothing about it: I say, since the Scriptures, which are thus fully sufficient to instruct us in every Thing necessary to be believed or practised, hath said nothing, not so much as one Word, of any such Place or Punishment, it must be looked upon to have been an Opinion taken up in the ignorant or corrupt Ages of Christianity, for the Sake only of the Profit accruing thereby to the Priests, whose Successors find it too profitable ever to part with if they can help it; for it is owing to the Belief of Purgatory that such *immense* Sums are yearly received by the Priests, for the innumerable Masses that are said for the Dead of the *Romish* Persuasion. The Prophet *Isaiah* tells us, in his

(y) Rom. v. 9, 18, 19. (z) 2 Tim. iii. 15, 16, 17.

Fifty-

Fifty-third Chapter (which is so express a Prophecy of our Saviour's Sufferings and Death, that, were we not well assured it was written by that Prophet, we should be tempted to think it rather a Narrative or History of what had happened, than a Prophecy of what was to come to pass) (a) *That he hath born our Grievs, and carried our Sorrows; that he was wounded (or, as it is in the Margent, tormented) for our Transgressions, and that he was bruised for our Iniquities.* What can the Explanation of that be, but that he suffered in our Stead the Punishment due to our Sins? Will God then not be satisfied with the Sufferings of his dearly-beloved Son? But that we also, by our Sufferings in Purgatory, must add to the Merits of the Atonement and Satisfaction that he made for us? But this is more fully expressed in the following Words: (b) *The Chastisement of our Peace (or of our Pardon) was upon him, and with his Stripes we are healed; we all like Sheep have gone astray, and the Lord hath laid on him the Iniquity of us all.* Hath God then laid on him our Iniquity? our guilt? And is not his Sufferings and Satisfaction sufficient, without inflicting, after Death, the Punishment thereof upon us in Purgatory? *The Chastisement of our Peace, or Pardon, was upon him;* but, it seems, that is not of Merit enough, in the Esteem of the Church of Rome, to free us from the Guilt of our Sins; but we must ourselves make up what is wanting, by suffering the Punishment thereof in Purgatory; unless we escape by virtue

(a) Isaiah liii. 4, 5.

(b) Ibid. ver. 6.

of the Indulgencies that we may *purchase* from that Church. By Indulgencies are to be understood, the applying to us some of the Merits of the Saints departed, which are treasured up in the Church of *Rome*, to the Intent that they may be applied to all such Sinners as can or will buy them, in order to free them from the Pains and Punishments they must otherwise suffer in Purgatory; for out of their great Charity it must be observed, that they never Part with them for nothing! I say, unless we can, or will, purchase some of those Indulgencies we must be content to burn in Purgatory; but if we have Money, and will part with some of it to the Church, we may escape: For, though Christ's Merits are not sufficient to free us from suffering in Purgatory, yet the Indulgencies granted us by the Church of *Rome*, out of their Treasury of the Works of Supererogation of the Saints, are! So that according to this Doctrine, the Sufferings and Death of Christ are not alone, and of themselves (without either our own Sufferings in Purgatory, or the Application of the Church's Indulgencies) of Weight enough in the Eyes of God, or rather of the Church of *Rome*, to obtain the full and free Pardon of our Sins; although he is said in Scripture, to have appeared (c) *to put away Sin by the Sacrifice of himself; to have purchased us by his own Blood; to have borne our Sins in his own Body on the Tree*: All which Expressions manifestly shew, that he suffered the

(c) Heb. ix. 26. Acts xx. 28. 1 Pet. ii. 24.

Punishment due to our Sins ; (d) *That by his one Offering he hath perfected for ever them that are sanctified ; whose Sins and Iniquities God will remember no more ; and that where Remission of these is, there is no more Offering (or Satisfaction) for Sin.* Since then Christ hath purchased us, or paid our Ransom for us ; and hath perfected us by the Offering he made of himself ; since God hath (e) *remitted our Sins, and will remember them no more ; since they are blessed whose Iniquities are forgiven ;* I think I may fairly conclude, there can be no Manner of Reason to believe, that we shall suffer the Punishments which are threatened by the Church of Rome, will be inflicted in Purgatory ; or, that there ever was, or ever will be, such a Place, or such a Punishment ! The Guilt of Sin is the meritorious Cause of its Punishment : But the Guilt of Sin is taken away by the Sacrifice of the Death of Christ ; therefore, the Guilt of Sin being taken away, there remains no Cause for inflicting the Punishment thereof.

As for that Passage, (f) *of Men's Works suffering Loss, and being themselves saved, yet so as by Fire,* no Purgation of Souls departed can reasonably be grounded thereon ; because nothing is there said, throughout the whole Discourse, either of the Dead, or of the State after Death ; as well as because the Context, and the Scope of St. Paul's Argument, is of another Kind, viz. to shew the *Corinthians*, that it would be as dif-

(d) Heb. x. 14, 17, 18. (e) Rom. iv. 7, 8.
 Psal. xxxii. 1, 2. (f) 1 Cor. iii. 15.

ficult for Ministers to escape Censure when their Doctrines and Opinions are thoroughly considered, if they should presume to lay any other Foundation of Religion than only Christ Jesus; or should dare to build thereon, or add thereto, any other Doctrines or Opinions than those which Christ and his Apostles have delivered and set before them for their Rule and Guidance: I say, (g) it would be as difficult for such Preachers or Builders to escape Censure, if they taught any false Doctrine, or mixed false Doctrines with the true, as it would for any Works made of Wood, Hay, &c. not to be burnt were they set on Fire; whereby, however, the sound, unmixed, and uncorrupted Doctrines, should not only not be re-proved, but should receive the Reward of Commendation, even as other Works which are there supposed to be made of Gold, Silver, &c. should remain unhurt by the searching Flames. That this is the true Meaning of this allegorical Passage of Scripture, which the *Romanists* have so much mistaken in their Explanation of it, is plain from hence; that the Apostle (h) is not speaking of common Christians, but of those who *plant* and *water*, that is, of himself, and of *Apollos*, or any other Ministers who labour in God's Husbandry or Building, whom he calls *the Labourers that are to receive according to their Labour*; and of Builders and Master Builders, *whose Works are to be made manifest*, when the Days wherein they are taken into Consideration shall

(g) 1 Cor. xi. 11, 12, 13, 14, 15.
ver. 5, 6, 7, 8, 9, 10.

(h) Ibid.

declare

declare, whether the Doctrines they taught the *Corinthians* (or suppose any other common Christians) who are said to be the Husbandry or Building (not the *Labourers*) of God: I say, shall declare, whether the Doctrines so taught were found or perishable, true or false: If true and found, then they should receive the Reward of Commendation; if false or perishable, that of Reproof. And further to confirm this, that the Ministers of Christ, and Stewards of the Mysteries of God, were the Persons here alluded to, he tells them, in the next Chapter, (i) *That he had transferred this Matter by a Figure* (i. e. by this figurative and allegorical Manner of alluding to *Works* and *Workmen*) unto himself and to *Apollos* (that the *Corinthians* might learn not to esteem either of them more than they ought, but only as the (k) Ministers or Stewards of Christ, or hold to the one against the other) in order to put an End to those Divisions and Contentions which he had blamed in them from the Beginning of his Epistle.

But though I utterly deny, that the least Syllable, as I said before, is here spoken of the Dead, or of the State after Death; I will, nevertheless, for Argument's Sake, suppose, that this Passage has Reference to the Dead, or to the State after Death. Surely, it will by no Means follow from thence, that the Fire there spoken of should be taken for a purgatorial Fire? Why might it not rather be taken for that of the general Con-

(i) 1 Cor. iv. 6.

(k) 1 Cor. i. 10, 12.

flagration? And then the Explanation might be thus: That whatever Pollutions the Bodies and Souls of Men had contracted in their Life-time, by the false Doctrines they had taught, the wrong Opinions they had followed, or the sinful Practices they had committed, should be destroyed, and suffer Loss, even as Wood, Hay, &c. by that fiery Conflagration: But that whatever Honours or Esteem they had merited by teaching, believing, or practising such good Doctrines, Opinions, or Practices, as were conformable to the Foundations laid by Christ and his Apostles, should suffer no Loss, but like Gold and Silver, which are not to be destroyed by Fire, should remain unhurt by that general Conflagration, and should receive the Reward of Commendation at the Resurrection unto Life.

Further, the Notion of a purgatorial Fire is contrary to several Passages in Scripture, which plainly determine, that there is no State of Trial or Satisfaction after Death. (1) *Blessed are the Dead which die in the Lord, that they may rest from their Labours, and their Works follow them*; the good Works which they did, whilst they were here in this Life, which is the only Place of Probation, shall meet with the Praise and Commendation promised by our Saviour, of (m) *Well done, good and faithful Servant, enter thou into the Joy of thy Lord*; and, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*: The Faith and good Works which they professed and practised,

(1) Rev. xiv. 13.

(m) Matt. xxv. 21, 34.

shall

shall be imputed unto them by him who is their Judge, and in whom they are said to die, and through whom they are blessed; and are said to rest from their Labours: But Purgatory is held to be a Place of Torment, not of Blessedness, therefore they that die in the Lord, shall not go into Purgatory. St. Paul says, (n) *We must all appear before the Judgment seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad:* So that our Rewards or Punishments will be according to what we have done in the Body, that is, in this Life; not according to what Punishments we may suffer in Purgatory after Death. And again he says, (o) *That God will render to every Man according to his Deeds; to those who by patient Continuance in Well-doing, seek for Glory, &c. eternal Life; but Indignation and Wrath upon every Soul of Man that doeth Evil.* It is therefore what they have done in this Life; and not what they may suffer in Purgatory; that will determine Mankind's being placed in eternal Bliss, or consigned over to eternal Misery.

I think I have now considered every Article mentioned in the Postscript to your Letter of the 24th of August, 1725, relating to your Wife's Belief; and will only add, that I have not, to my Knowledge, said any Thing of the Practices of the Papists, but what I think they are guilty of; or of their Principles, but what I am satisfied may be either directly proved upon them, or fairly deduced from their Tenets; nor made

(n) 2 Cor. v. 10.

(o) Rom. ii. 6, 7, 8.

use of any Argument against them, but what I think is just. And I hope your Spouse will either read this Letter herself, or hear you read it, with all that Seriousness and Attention that a Matter of so great Moment requires; and I cannot help fancying, that there are some Things in this very long Epistle (which should not have been so tiresome, had I been in a Place that would have allowed me to shorten it) that are set in so just a Light, as it is almost impossible she should ever have had the Opportunity of knowing before; for which Reason I hope they will be of some Service to her.

I am extremely glad to find, by what you say, that she is easy whenever you talk to her of these Things: I do assure you, my Dear, that I shall always pray to God for her Conversion, with the greatest Seriousness imaginable; and heartily beg of him, that he will be pleased to enlighten her Mind with the Knowledge of his Truth.

I sent you, by the *London*, three Books relating to the Popish Controversy, which I hope you have received long before this. One of them, intitled, *The Religion of Protestants a safe Way to Salvation*, formerly written by the great Mr. *Chillingworth*, is, I think, extremely well writ, and the Controversy very logically discussed, and requires a very close Attention, for which Reason I send it you for your own Study. The other two are, one of them, *A Discourse between two Protestants*, written by Mr. *Rowlett*, Author of the sacred Poems you used to learn by Heart, when you was young. The other is intitled,

A Pre-

to his Son Abroad.

141

A Preservative against Popery, written by the late Dean *Sherlock*, Author of the Discourse upon Death and Judgment; both these I make a Present of to my Daughter.

I shall conclude this Letter with the Words of St. *Paul* to the Elders of the Church at *Ephesus*, a little varied; (p) Watch, and remember that during all the Time of your being with me (and since that by Letters) I have not ceased to warn you; and now I commend you (and your Wife) to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance amongst all them that are sanctified. I am,

Dear GEORGE,

Your most affectionate Father,

At Sea, April

And sincere Friend,

15, 1727.

NATHANAEL TORRIANO.

(p) Acts xx. 31, 32.

POSTSCRIPT.

I THOUGHT it necessary to add something by way of Postscript to this Letter, in order thereby to bring to Light some other Errors of the *Romish* Church, which my Father, I find, had omitted; and first of their Worship.

Which must be in an unknown Tongue; as appears by the Council of *Trent*, Sess. 22. c. 8. and Can. 9. where every Man, who says it ought to

to be in the vulgar Tongue, is accursed. Then the Objects of their Worship are Angels, Saints, and the Virgin *Mary*; to whom they pray absolutely *, and not only mediatively, as they pretend, as appears by their Child's Catechism in 1678, so called; where they, praying to a Guardian Angel, say, "Defend me this Day from all Dangers, I beseech thee, and direct me in the Way I ought to walk."

Such as this too is their Prayer to St. *Agnes*, in the *Paris Missal*, 1520; thus, "O *Agnes*, Woman of the Lamb, do thou enlighten us within. Destroy the Roots of Sin. O excellent Lady, after the Grievances of the World, do thou translate us to the Company of the Blessed."

As to the Wood of the Cross, they not only ascribe peculiar Virtues to it, but they likewise pay to the Wood *direct* Worship, by Adorations, Kissings, Prostrations and Prayers directly to it, to increase Grace in the Godly, and to blot out the Sins of the Guilty. Nay further they give *Latria* to it, which is sovereign Worship, and due to God only. *Pontif. in Bened. novæ Crucis.*

Such is the Worship paid to the Host; and near to this, that which they pay to Relicks.

As to their Sacraments, they hold those accursed, who do not allow Seven. *Counc. Trent*, Sess. 7. Can. 1. And as to those who officiate, they must have Intention, or the Act is nothing, there is no Sacrament given or received. *Ibid.* 7. 11. So that in this Case none can be certain about the Intention of the Priest, and conse-

* This was hinted at before, Page 32.

quently

quently uncertain, whether they receive or not : Nay, I say further, if the Priest then administering have never so good an Intention, and the Priest who him ordained, had no Intention, he is no Priest, and his Sacrament no Sacrament, because *Orders* are one of those seven Sacraments, in which it is required, that the Intention of the Priest should be to make it valid to the Ordained. —As to Baptism, they have a particular Form of Exorcism for the Child, and the Salt which is to be put into the Mouth of the Child * ; with several other Things too tedious to be here noticed †.

They deny the People the Cup in the Eucharist ; *first*, Lest it should be spilt upon the Ground ; *2dly*, Lest by being kept for the Sick it grow eager ; *3dly*, Because many cannot bear the Taste of Wine ; *4thly*, Because in many Countries there is such a Scarcity, that it cannot be had but at great Expences and long Journeys ‡ ; *5thly*, To disprove (or prove in the wrong) those who deny Christ to be contained under each Species—Which they do, and say, that in them both and each are, jointly or severally, truly, really and substantially contained, whole Christ, God-Man, Body and Blood, Bones and Nerves, Soul and Divinity. *Rom. Cat. Par. 2. c. 4. n. 33. Counc. Trent, Sess. 13. c. 1. de Real. Pres.* Now

* Sure one would think they intended to poison or choak the Child—and no doubt it would, if it was not for their NOTABLE exercising it.

† See *Williams's Romish Catechism*, 1713.

‡ And in such Case the Priest would not have enough for himself.

let

let any one judge, whether this be agreeable to the exprefs Command of Chrif, *Matt. xxvi. 27. Drink ye ALL of this*; and yet if there is any who fay thefe are not juft and weighty Reafons for denying the People the Cup, fuch are to be accufed, by the Council of *Trent*, Sefl. 21. c. 1. And yet fo far are they themfelves from believing that whole Chrif, &c. is contained in either Bread or Wine feparately, that the Reafon they themfelves in their Canon Law, in relation to Consecration, give, why *the Priests* muft not receive the Body without the Blood, is, becaufe the Division of one and the fame Myftery cannot be without Sacrilege.—Such and many more Absurdities are they guilty of; in this and many other Ways are they felf-condemned, whilft they thus deliver their foolifh Traditions, as Doctrines to be believed and praftifed; but they err greatly, *not holding the Head (Col. ii. 19.)* for Chrif never taught one fingle Doctrine as they teach it, and hold it as neceffary to Salvation.

I fhall add no more by way of Poftfcript; but beg Leave to refer my Reader to (and recommend his Perufal of) thofe admirable Difcourfes againft Popery, preached by many of the Dif-fenting Clergy at *Salters-Hall* in 1734-5; in one of which he will fee, collected from the Scriptures, a moft appofite Defcription of the Church of *Rome*, that Man of Sin, and Son of Perdition*.

* See *Chandler's Supplemental Sermon*, Jan. 22, and 29, 1734, Page 53, 54, 55, 56.



LETTERS,

MORAL and ENTERTAINING,

ON

DIFFERENT SUBJECTS.

Quos Tangit Tangat.



L

SOME

RESEARCHES IN THE HISTORY OF

LETTERS

MORAL AND ENTERTAINING



DIFFERENT SUBJECTS

By J. G. P. [illegible]
[illegible]
[illegible]

LONDON: [illegible]



SOME
H I N T S
ON
EDUCATION, &c.

IN
A Familiar LETTER from CHRISTIANUS,
a Country Gentleman, to his Friend
TIMOTHEUS.

Ut Clavis Portam, sic pandit Epistola Pectus.

29th April 1753.

From my own Apartment in the Country.

Dear TIMOTHEUS,

I SHALL not now answer your most agreeable Epistle on the Subject of *Retirement*, which was duly received, from an Inclination I have to acquaint you, that I have endeavour'd in this my Neighbourhood, as much as in me lay, according to your Desire, to inquire into the Truth of the Complaints made by the Lady *Dominica* *, of a very ancient and reputable Family

* Lady *Dominica's* Story reminds me of the City described *Eccles. ix. 15, 16.* wherein was found a

mily, now almost extinct. I find she has once before made an Application to Mr. R—r, who not being successful in his Attempts for her, she applied to me, and, by what I find, has visited these Parts as often as any other, and that upon the Whole, by her own Report, every one has slighted her, and she seems to think her offering herself even as an upper Servant, in any of the great Families here, will be a very fruitless Attempt.

Dame *Sanctimonia*, she tells me, advises her against this Utopian Scheme, and says she is sure Every-body would think her but a Sort of *Supernumerary*, or a Burden on their Hands.

Being still unsatisfied, and thinking her Defence a proper Work; in order thereto, I allotted Part of *Passion Week* to make some neighbouring friendly Visits, and indeed, if possible, to know the Truth as to Particulars; for I have long known her Complaints of a general ill Treatment to be just enough, and the Suspicions of *Sanctimonia* still more so; in consequence whereof, it is impossible she should be approved of by any of these Gentry.

I expected even for Fashion Sake, if nothing else, I should have met with Somebody at Home this Week; but when I called at Lady *Roley Poley*s, I found she was just going in her Coach and Four, with as many *Loobies* behind, to make

poor wise Man, who by his Wisdom saved the City; yet no one regarded the *poor wise Man*; and so it is with her, with whom none can be intimate without Improvement.

make up a Party with Lady *Commerce* in her new *Rout Room*: From thence I attempted to drink a Dish of Tea with the young Dutchess Dowager *D'Ombre*, but was told by the Servant, who has just quitted her Service on Account of her not being now able to play at Cards more than Five Days in the Week (omitting *Wednesdays* and *Fridays*, on Account of a severe Penance laid on her, for some Misdemeanor, by her ghostly Father, who knew he could not punish her more); that *her Grace* had just had a Fit of *Hysterics*, and to cure it was gone to amuse herself with a *snug Party* of only Five Tables, at the Countess of *Quadrille's*, where I heard afterward there was an Appointment of a large Party made, to go the very next Day to Signor *Quaverino's*, to hear some of his favourite *Airs*; and, that the only Lamentation on this Head was, lest there should be less than *Six Tables* at Cards, or Supper should be ready before Eleven: Should the first of these dire Misfortunes happen (or rather to prevent its Possibility) Mrs. *Schemewell* proposed as a *Succedaneum*, to take up by the Way a few of the best Cits they could find, that were tolerably conversable; but for the last declared there was no Remedy.

The Five next Ladies I went to visit were all at Home, but politely denied; and, as I found afterwards, Three of them went with Mr. *Deist* or *Atheist* (I knew not which they told me) to the *Orator's Chapel*, and the other Two were bound with *Jack Puppet* for the *Masquerade*, where by-the-bye they met with another terrible Disappointment, through Master's having

forgot there were none exhibited in *Lent*, and so were forced, at last (to get rid of Time) to take up with what little Diverſion Signor *Timbertoe* could give them, at the *Old W——n's O——t——y*.

After theſe Attempts, I went home *very tired indeed*, where I met our poor Friend *Dominica*, juſt come in before me: So, after having entered a little upon the Buſineſs ſhe came about, I aſſured her I could answer for one Friend beſides myſelf (meaning you) whom ſhe might depend on, and be aſſured we would not ſee her abſolutely want, but help her to the utmoſt of our Power (which was but little) and, as much as in us lay, recommend her to our beſt Friends. Upon this ſhe returned pretty well ſatiſfied to her own Chamber (for ſhe lodged at my Houſe that Night) where I ſhall let her reſt, if *Morpheus* will, for a whole Week, and ſay no more about her, but go on to tell you what I did when ſhe was gone.

I then took up for an Amuſement (according to her Deſire and Advice, in conſequence of our joint Opinion, and in order alſo to eaſe myſelf of the Pain the ſympathizing with her Afflictions gave me) that antiquated, obſolete, and now much-diſuſed Book called the *Bible*; and, as I generally read in moſt Books (but eſpecially that where all is ſacred and divine) where-ever I firſt open (like thoſe who believe the Notion of the *Sortes Sanctorum*) it happened to turn out the 20th Chapter of *Ezekiel's* Prophecy, by the 25th Verſe of which I was unavoidably led into the following Reflections, which I have com-

committed to Writing, together with the above Account, in order to communicate to you. The whole Verse runs thus: *Wherefore I gave them Statutes which were not good, and Judgments whereby they should not live.* On reading which I could not help observing, that when the People of *Israel* had, by many repeated Provocations, offended the Almighty, and, by their multiplied Transgressions, had wearied out his Goodness; then, and not till then, it was, that *He gave them Statutes which were not good, and Judgments whereby they should not live:—Then, and not till then, it was, that He gave them up to their own Hearts Lusts, and let them follow their own Imaginations,* Psal. lxxx. 12; and unhappy must every People be, when this is the Determination of God against them; whenever this happens to be their melancholy Situation, that *He by whom Kings reign, and who teaches Senators Wisdom,* shall, either mediately or immediately, suffer a strong Delusion, and the Belief of a Lie, to poison the Morals, debauch the Minds, and subvert the Judgments, of either Prince or People; *when their Teachers shall be removed into Corners, so that their Eyes shall not see them,* Isa. xxx. 20.

The Mind of Man uninstructed is like a Field without Culture, and will infallibly bring forth nothing but Weeds; and yet, so capable is it of Tillage, that, under proper Tutors and Directors, it will very readily imbibe the best Principles, as being most natural to the well-tempered Soul.

It therefore concerns every Parent soon to begin that pleasing Task of building up the Man.

What! shall the Florist highly pride himself in the finest Bloom of fading Flowers, and rejoice like the *Olympians* at having gained a Prize, on Account of some excellent Productions in the Field of Vegetation? And shall it be less Matter of Joy, to accomplish a rising Genius in the Field of Wisdom? What! shall the industrious Husbandman rejoice over the pleasing Prospect of a plenteous Crop*, more than he, who by proper Cultivation, has the still more happy Prospect of raising up a beautiful Plant in the rational Field? And, if this is the Duty of every Parent so to instruct his Child, that the Ways of Religion and Virtue may be to him *Ways of Pleasantness*, and the Paths of Uprightness and Justice, in regard to Morality, *Paths of Peace*, Prov. iii. 17. If, I say, it behoves every Head of a Family thus to act, in order that he may have some one to depend upon when he is no more, who will teach his Children after him, Gen. xviii. 19. If it is thus incumbent on every Parent to endeavour, as much as in him lies, to stem the Torrent of Infidelity, Prophaneness, and Irreligion, and even like *Joshua* (ch. xxiv. ver, 15.) *to stand alone in the Service of his God*; of how much more Consequence is it, considered in a national Light, that his Education (that of a P—e for Instance) on whom the future Welfare of many Kingdoms in Ages hereafter may depend, should be agreeable to the divine Will? That *the Statutes taught him should be good*,

* When the Folds are full of Sheep, and the Vallies stand so thick with Corn, that they laugh and sing.
and

and the Judgments of his Teachers such, whereby he should live ! That he should be taught to shine with the greatest Refulgency, whose Influence must irradiate a prodigious Circle, through whose Example nothing less than the Spread of Christianity, or on the contrary, a Contagion of Vice may intirely depend !

Solomon says, *Ecclus. xxx. 3. He that teacheth his Son grieveth the Enemy* ; that is, he enables such a Son to get the Conquest over him, and by his own, and the Wisdom of his Counsellors, to be a Victor in the Field ; nor is it less true of the great Enemy of Mankind (1 Pet. v. 8.) *who goeth about, seeking whom he may devour* : Nor will any be able to cope with his Wiles and Insinuations, but such who have on the Armour of God, and the Sword of the Spirit (Eph. vi. 17.) None will be able to counteract his Schemes, or have sufficient Force to resist his Assaults, but such who shall have a Fortification raised on virtuous Principles, and whose Wall of Brass is a conscious Innocence.

When King Solomon was very young, he was called, by the Death of King David his Father, to sway great Judah's Sceptre, to rule over a numerous, and no less rebellious People ; and extremely sensible was he, how great the Weight of Government was to a young Mind, and of how much Consequence his every future Action would appear ; nor was he less sensible how weak the unassisted Powers of Man are, and how absolutely necessary the Direction of God would be to the well-governing the People committed to his Care, and therefore makes his Petition to his God ; but for what ? not for *Wealth*

or

or *Riches*, not for *Grandeur* or *Power*, no, nor even for *Victory* over his *Enemy*, or *Conquest* in *Battles*, but for *Instruction in Righteousness*, for *Wisdom and Knowledge*, whereby he might PROPERLY go out before so great a People (2 Chron. i. 12. 1 Kings iv. 30). And what was the Result? His Prayer was heard; and as he first asked for the best of Gifts, and thus was seen first to seek the Kingdom of God and his Righteousness (Luke xii. 31.) all the rest were added unto him. Hence we may conclude, that the Instructions of David his Father (1 Chron. xxviii. 19.) had been such Statutes as were good, and the Judgments of the Teachers he appointed for him, Judgments whereby he should live.

Again: When God declares for a People's Offence, that *He gives them Statutes that are not good*, it is (as I apprehend) only meant *permissively*, as a Judgment for their Iniquity, in rejecting him for their God, and not forcibly, so as to take off the *Culpability* of a People, or make himself to seem severe in his Dispensations: And as God never is the first to reject his People till they reject him, so it greatly behoves us in this Nation to take heed to avoid a Rejection of God and his Laws, lest we should be punished by the Curse of *Zoan* (Isa. xix. 13.) and a Fool should reign over us in time to come, through his having been taught Statutes which are not good, &c.

For I greatly fear, we may too justly draw a Parallel between the *E——b* Nation and the revolting *Israelites*: God has (through his continued Mercy, and kind unpunishing Delays) set
over

over us one of the best of Kings, as he did over them, for a great while, one of the best of Prophets, yet they were rebellious and discontented, disobedient to their Prince, and envious at other Nations: And are not we the same? After *Saul's* Death, *David* was made King, and in his Days the People had the pleasing Prospect of a young *Solomon* to fill the Throne of *Judah*: And are not we equally blessed, who, whilst we joyfully view our gracious Sovereign still in Health of Body, and enjoying (and exerting for our Good) every intellectual Power in Perfection, can also see a Prince formed by Nature for a *Solomon*, a Prince fitly qualified to wield the weighty Sceptre, and hereafter likely, by his own Example, to save a sinking Land: A Land sinking in Infidelity and Prophaneness, Excesses, and Debaucheries of all Kinds; a Land vicious, I had almost said (were it not for its numerous and extensive Charities) upon a Par with the *Abominations of the Nations round about us*.

Such then (to go on with my Simile) is our present joyful Prospect of Peace and Happiness, whilst our *David* reigns amongst us; such our Hopes whilst we are blessed with him; namely, that Religion may flourish and abound amongst us; such too is our future Prospect in our all-promising P——e, that, when the People in general shall mourn their King's Demise, then a *Solomon* shall spring up to fill the Royal Seat.

But alas! however formed he is by Nature, however prone to Good, how susceptible soever of the best Impressions, yet in vain may we boast our Prospect, in vain may we raise our
Hopes,

Hopes, if his (yet young and tender) Mind is not watched with the utmost Vigilance, and his budding Manhood tended with the greatest Care.

If his Mind is left uncultivated, we shall by and by find it (though no Fault of his own) *like the Field of the Sluggard, and the Vineyard of the Men void of Understanding: It will soon grow over with Thorns, and Weeds will cover the Face thereof, when the Murus Aeneus shall be broken down.*

The Liberty of the Press is a glorious Liberty; but I am sure it is now-a-days grossly prostituted and abused, whilst few Books, comparatively speaking, can get a Vend that are virtuously instructive, and whilst it is made, as it were, a Conduit-pipe for all Manner of Filthiness, poured through it from the Pens of those who, like *Goliaths* in Infidelity *, seem to defy the Armies of the living God; those Armies of Divines †, properly so called, and those Nobles, or others, who act the Part of *Laick Divines* ‡, in the Defence of God and his Truth;
and

* *Woolston, Rochester, and a too long et cætera.*

† See that divine Discourse of the Bishop of *Norwich*: Wrote on Account of his Highness the P—e of *W—s*, and P—e *E—d*.

‡ See *Lock* on Human Understanding.

——— Education.

——— *Paul's Epistles, &c.*

See *Woolaston's Religion of Nature* delineated.

See a Discourse on Providence, no Name.

See

and who endeavour, by their rational Arguments, and the Genteelness of their Language, by the Nervousness of their Expression, and Propriety of their Sentiments, to prove that the Religion we profess (I mean the Protestant Religion) is a reasonable Scheme; a Scheme every Way calculated to satisfy the Mind here, and at the same Time open to us a Door of absolute Certainty (founded on the Revelation of the God of Truth) in regard to the Things which belong to our everlasting Peace.

In this Religion, and by the properest Means, may our P——ce (as no doubt he will) be educated! Not in the Stupidity of *uncomfortable* Infidelity, or Bigotry of *Romish* Juggling; not in the Libertinism of the Age, which is nothing but Licentiousness, nor in the impolitic Policy of *politely* rejecting his God for his King, or his Saviour for his God, because perhaps he may be taught so, should he ever see it, in the *improper School for Man**.

May his Teachers replenish his Royal Mind with every Princely and Christian Virtue; may they adorn it with Graces equal to the Largeness of its comprehensive Capacity, the Part he

See *Paul's Conversion*: In a Letter to Gilbert West, Author of the Treatise on the Resurrection, which see.

See Paraphrase on *Isaiab's Prophecy*, by *Beddingfield*.

See *Parson's Christian Directory*.

With many more of both Sorts, which would make a Volume only to enumerate.

* A Book lately come from *France*.

158 *Some Hints on Education, &c.*

is to act on the Stage of Life, and their own Abilities to so important a Charge; then will the *Robe* and the *Diadem* be but secondary Ornaments to his Royal Person hereafter, and only serve (in the Room of some petit Foible) as a *Foil* to his inimitable Accomplishments.

In order to his being a good and great King (I humbly presume) it is not necessary that he should be brought up in the *Spirit of Fear*: No, but rather in the *Spirit of Power, of Love, and of a sound Mind*: Not in the *Spirit of Fear*, because our Religion has in it no *Bulls*, no *Anathemas*, no persecuting *Inquisitions*; nothing in it terrifying or affrighting; but, on the contrary, indulges us in every innocent Amusement, and every harmless Joy; and his being brought up in the *Spirit of Power*, will enable him to exert that Power as *Defender of our Faith*.

His being brought up in the *Spirit of Love* will give him such a Love to his Religion, that he will soon feel how easy *the Yoke*, and how *light the Burden* of Christianity is; and his being educated in the *Spirit of a sound Mind* will help him to discern the Reasonableness, and see the Beauties, of his Religion, which will not then proceed from *Bigotry* but *Reason*.

The Religion of the MESSIAH will bear the Test of the strictest Examen, and in that to instruct him will be to give him Statutes which are really good; and thus to educate him will *prove*, that the Judgments of his Teachers are Judgments by which he may live: This performed with Fidelity and Care (as there needs no Suspicion of the contrary) will, in time to come,

come, make our HEZEKIAH to be to us a *Hiding-place* from the Wind of false Doctrines, an Enemy to dangerous Publications, a Covert from the Tempest of Prophaneness, and a Meridian Sun to disperse the Clouds of Idolatry.

How too will such an Education as this alleviate the Minds of all true Lovers of their Country, under the affecting Reflection on the Death of our late P——e! How will it support them under that Anxiety, otherwise insupportable, which must fill every Breast at that Time, when (may the Day be far off) our present gracious Monarch shall be convened to *the Assembly of the Just made perfect*, and be permitted (as a Punishment to us, though a Reward of his Labours for us) to change this his *corruptible and fading Crown* for one which never shall decay, and this his *Kingdom, which is made with Hands*, for one whose *Builder and Maker is GOD!* Then to see his every Royal Virtue renewed in him, and our King himself, as it were, eternalized to his People.

How, lastly, will such Instructions quadrate with her Royal Mind! How joyous will the Prospect be to her (whose Heart is ever anxious, and whose Bowels are, as it were, continually yearning after him) whilst she sees that *thus instructed*, his Power and Wisdom do not only make him a *Friend*, but that his Goodness and Religion too render him even a kind of GOD to MAN.

Great are the Troubles, and many the Temptations, incident to a Throne; and their Minds ought

ought to be well riveted in the best Principles, who are to be subject to the *Flattery* of every Person about them, and whose Situation generally debars them from hearing the Truth.

How soon will the Principles of Ethics, Philosophy, or Divinity, be obliterated, unless they have been *strongly* impressed, *Line upon Line*, and *Precept upon Precept*, upon his Heart, who is to guide the *Helm* of a State, support the *Majesty* of Government, and be fatigued with the *Burden* of political Affairs, both foreign and domestic! How soon may the nipping Frost of Infidelity kill the tender Plant, and the witty Scoffers at Religion turn his every serious Principle into Ridicule, by the Sophistry of their Arguments, and artificial Contrivances to lay Stumbling-blocks in his Way, unless Care is taken to give a happy Bias to the Prince's Mind whilst it is young, and, like the *Molle udum*, susceptible of any Impression!

These Reflections, dear TIMOTHEUS, I thought fit to convey to you, to make what Use you please of: I hope you will forgive the Length of the Epistle, and, on Second Thoughts, believe I could not say less: I shall be glad to see you on this Side the Water, where I enjoy my little *Villa* with Content and Liberty, such Liberty as is more than a Counter-balance for the highest Dignities and Possessions in the Universe; where I enjoy my own solitary Reflections, endeavouring to convince myself, that Nature is content with a little; that he is happiest who has the greatest Command over his Passions, and that our

our Desires, properly limited, seldom want their
Satisfactions ; or as the Poet expresses it,

*Nature craves little, Grace sometimes craves less,
'Tis Avarice, Pride, and Lust, demand Excess.*

RAWLET.

And, as you are a Philosopher, I hope this plain
Description of greater Plainness will induce you
soon to visit,

Yours affectionately,

CHRISTIANUS.

P. S. For my Answer to yours on *Retirement*,
for my Letter to *Nathan Dan Saddi the Jew*,
that to *Alcoranus the Mahomedan*, and my
farther Hints on *Moravianism*, be pleased to
be referred to my next.

M

CON-



CONSOLATIONS

TO THE

D O U B T F U L.

I N

A LETTER from CHRISTIANUS to
the virtuous and pious AMINTOR.

Ne esto Justus nimium.

Dear AMINTOR,

April 29, 1753.

THE last Visit you favoured me with gave me great Pleasure ; more especially when I consider the Nature of our then Conversation, which ran upon Things relating to yourself, and those too of the most interesting Nature to you.

The Confidence you put in me (in notifying to me the History of your Life, from your younger Years to the present Time, though even now but young) gave me the highest Pleasure ; and I assure you, I went along with you in your History Step by Step, in the most sympathizing Manner ; which very Sympathy might be the
very

very Cause of my now-and-then interrupting you in the Thread of your Discourse.

I thought the Visit, on all Accounts, much too short, but especially as I fancied the approaching Evening hurried you home, before you had quite disburdened yourself, and that there might remain something material to convey to me. If you will forgive me, I will now take my Part in this Affair, and endeavour to settle you in those Principles which you say you have for some Time embraced with such high Satisfaction: Those I mean of the *Christian revealed Religion*, those *Truths that came by Jesus Christ*. And the Method I shall take in so doing shall be,

First, By recapitulating and answering the several Charges you made upon yourself, and the most material Things you opened to me about; and thereby endeavour to convince you, that you have not that Reason to be dissatisfied with yourself, as you have formerly imagined: And then I shall offer some Means of Consolation to you from the Holy Scriptures.

The first Thing you mentioned to me was, I think, a want of a complete Knowledge of the Holy Scriptures, and that too when you was but a Child: Now I would desire you, in this Case, to judge for yourself, as you would for another. Is it very likely, that the whole Will of God should be understood by a Child, who could not be supposed to have had so many Opportunities of being informed as many have, who perhaps had none about him, who were at all skilled in *Polemical Disputes*? It is not to be wondered at,

that the *seeming* Contradictions in Scripture (and which only can be explained by themselves) should puzzle a young Mind; and the more I assure you it would do so, the more desirous you were to understand them; and that for this Reason, because too eager a Desire takes away, in some Measure, our digestive Faculties, which, especially in young Persons, can be improved but by slow Degrees.

The Uneasiness you expressed at the Want of Resolution (tho' you had the Desire) to open your Mind, and receive Instruction, was to me a convincing Proof, and sure Mark of your Sincerity, and what I believe, and am sure, is the constant Attendant of a well-disposed Mind in its Researches after Truth; and you need not fear, but your earnest Desire to know was accepted of, by him who sees the Heart, for as good a Service to him, as if you had sooner had an Opportunity of satisfying yourself; since it only came from Bashfulness, or a Fear of being laughed at as too religious: Things very natural to a Person of your Age, and Turn of Mind.

The highest Charge you throw upon yourself is your *deistical Principles*, in believing no revealed Religion; nor no Satisfaction by Christ; nor no need of this Sacrifice; and, at the same Time, having a thorough Self-satisfaction and Ease:

This Charge, supposing it true, is a very heavy one; for it is absolutely impossible for us to have a well-grounded Hope, till we have a lively Faith: But I cannot be persuaded, but there

there must have been something CONSTITUTIONAL in this, or some unusual Impression made upon your Mind, either by Conversation similar to these Principles (the which as you had not Answers ready to confute, so you gave a kind of negative Assent thereto) or else, perhaps, these Notions might be imbibed from some Books which fell into your Hands, which are the same as Conversation, only rather more hurtful, because the Stile of Books generally exceeds the Oratory of most Persons.

That the Satisfaction of Mind, whilst in this State, was constitutional, I can plainly prove to you, and that too from your next Observation on yourself, which I think was at the Death of your beloved Friend *Theodore*; at which Time you say you was so affected, as to have no Satisfaction at all in these Principles, and to have had a kind of immediate Turn in the Mind impressed by this Affliction; and this was plainly because the bodily Organs were differently affected, and, in consequence, you saw Things in a different Light. This I take to be the Case, and not from any rational Conviction wrought upon your Mind. But, however, I will coincide with you, and I will suppose that this Alteration of Sentiments was the Impulse of Heaven, that the Death of your Friend was a Means made use of by God for your Good (for he is merciful in his severest Dispensations): And even considered in this Light, which I take to be the Light you yourself consider it in, you have no Ground of Reflection upon yourself, in regard to your former Notions and State of Mind; for it might be the Wisdom

166 *Consolations to the Doubtful, &c.*

of God, who *createth Evil* to good Purposes, to suffer your Mind to be as it were under *Fetters and Chains for a Time*, that you might rejoice the more when you (by the enlightening thereof) were admitted *into the glorious Liberty of the Children of God*.

This was the Case of St. *Paul*; and as you (with him) readily embraced the heavenly Summons, and divine Lights, when it shone upon your Mind with a dazzling Lustre, so you need not fear but you will be assisted, in the Prosecution of your Duty, by the same *heavenly Guide* as he was in his Ministry.

You observed further, that, at the Time you were under the Power of these bad Impressions, you still felt a sensible Love of God, which is absolutely inconsistent with a *Deist*, for this plain Reason, That if there was no Revelation there would want much of that Goodness and Mercy in God which the Dispensation of the Gospel offers: And further; whoever looks into their own Natures, and see the many Defects that are observable in the best managed Life and Conversation, must see sufficient Reason to fear, that *should God be extreme to mark what is done amiss, none could abide*; and that, therefore, unless God Almighty were pleased to reveal to us a Ground of Hope, and shew us a Mediator between him and us (and that too (as he has done) in a Manner almost inconceivable) we should find ourselves without *Hope*, and that might make us think that we were also without *God* in the World; and this Representation of God to our Minds must fix such a Fear of him, as is in-

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consistent with *that Love, which casteth out Fear*. This must indeed introduce Notions of God only consistent with a *Deist*, or (I had almost said) if that could be, an *Atheist*, but not of a CHRISTIAN: And therefore I would hence conclude, that as you found this intire Love to God, you could be no *Deist*; and that it must have been a false and ill-grounded Accusation of yourself, which proceeded only from constitutional Impressions.

The Accusation you lay to yourself of Hypocrisy, in seeming to pray and attend the Ordinances of Religion out of Fear of the World, was no Matter of Accusation at all; because, by your own Confession, it was not from Pride, nor from despising the Ordinances themselves (that made you unwilling to go; and that it was from a religious Fear of hurting others that you complied with going to them; which was so good a Motive, that it would almost have warranted you in the Neglect of a Duty on so charitable an Account; almost, I say, have warranted you in *doing Evil that Good might come*; and was most certainly the strongest Motive in the World for you to take Part in the Ordinance of the Lord's Supper, when you might so thoroughly prove yourself to be in Charity and Love with others, which is one of the best Preparatives thereto that I know of; and besides, it is doing according to Christ's Commands, who hath said, *That whoso doeth his Will, he shall know of his Doctrine whether it be of God*; and therefore your communicating might be a Means of settling your affrighted Mind.

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You mentioned also, that, in order to disburden your Mind, and set yourself free, you were willing to try your own Spirit, and were determined, at all Hazards, to seek to some spiritual Guide for Counsel, that you might go upon some solid Grounds, and know whether you were, or were not, in the right Way; that in order hereto, you wrote down your then Faith and Belief in the most exact and scrutinizing Manner you were able (which, by the way, I would have you always keep by you, that you may now-and-then compare your own Sentiments with themselves); and that then you shewed this Paper to *Theophilus*,; that he fully approved of it, and gave you from thence a well-grounded Hope and Confidence towards God, and consequently great inward Peace and Satisfaction of Mind thereupon. Two Things I will beg Leave to observe on this last Account of yourself.

First, That when Reason took place, you soon got rid of your Bashfulness, and that Fear you had of discovering the State of your Mind; which, as I observed above upon that Article, was nothing but the Force of Youth, and constitutional Fear.

Secondly, You may hence observe, that you really were a right Believer, though you did not know it; and that may prove to you, how apt pious and well-meaning Christians are to accuse themselves too hardly, nay, even of Things they never thought of, whilst the sanguine People, and Persons of naturally good Spirits, oft excuse, and forgive themselves too soon; both which sorts of Persons are but bad Casuists for themselves.

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The very great Uneasiness you felt in your Mind, upon the Reflection of your want of Faith once, and your preferring any Pains in Body before this Pain of your Mind, was to me a convincing Proof of your great Sincerity; and it is also the constant Attendant upon unsettled Minds. This great Uneasiness was a permitted Evil to you, and was in the Hand of God as a Leading-string by which he held you, in order to check you when falling, and not a Sign of his having cast you off; for we are told, *That whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth*; and, *What Son is there whom the Father chasteneth not?* And again we are told, *That the Palm-bearing Multitude must go through much Tribulation.*

As to your having had, as you say, some Doubts about the *Athanasian Creed*, that is not to be wondered at, since I will take upon me to say, that not one in fifty that repeat it understand it; nor need they, in my Opinion, in order to their eternal Salvation: For it was a Creed founded, as I apprehend, by a Set of Partisans in the Fourth Century of the Christian Æra, and was carried to that Heighth of Expression, to which it is, as I conceive, merely to counter-act what was then called the *Arian Heresy*: And though, perhaps, it was very proper for the then Purpose of the Compilers (*who, I suppose, thought to drive out one Poison by another*) yet it never would have been so conclusive in its Expressions, had it not been strained by religious *Partisans* and *Zealots* of the different Ages through which it passed, and by which it has received many Alterations.

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So never trouble yourself about that; for whatever is above us, is nothing to us *; and we may as well suppose we shall be punished for not being able to lift a Weight, which is heavier than ourselves, as for not believing what we cannot comprehend. What you can comprehend, you can examine; and what you understand, you can assent to, or dissent from, as is most agreeable to your best-informed Judgment; and be assured, that a willing Mind is accepted according to our Abilities; that God requires no more of us than he enables us to perform; and if he suffers us to be tempted, he does it for our Good; and *though we fall, we shall not be cast down, for God upholdeth us by his Hand.*

I think I have now gone through all your Accusations; I have now travelled with you through all the rough and rugged Paths, and have, I hope, brought you to a Haven of Satisfaction in your now present Persuasions; all which it is now in your own Power to continue to yourself, by your own consequent Behaviour. I, for my Part, was thoroughly convinced, when I talked with you, that I might justly speak Peace to you (as far as I have any Power of so doing); but I chose rather to do it after I had considered your Arguments against yourself, lest I might seem, from any partial Motive of Friendship to you, to cry *Peace, Peace*, where there was not sufficient Ground of Peace. There is nothing uncommon in your Case at all; nothing

* *Quod supra nos est non est nobis*; and yet it does not follow that no Mysteries are to be believed, when they are really such, and not (by implying absolute Contradictions) absolute Absurdities.

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but what most well-meaning low-spiritedly religious Persons are subject to ; and therefore I may apply to you the Words of our Saviour, to blind *Bartimen*, *Your Faith hath made you whole ; Go in Peace.*

And now, dear *Amintor*, that you are safely landed, do not be carried away by every *Wind of Doctrine*, nor follow those, who, under a specious Pretence of shewing you a more excellent Way, are laying wait to deceive : Do not follow them (lest they should prove *those busy Mockers* spoken of, *to come in the last Time, who should walk after their own Lusts, separating themselves, not having the Spirit*) ; but be upon your Guard, and keep stedfast and immoveable in that Church, the Precepts of which, when duly observed, will teach you how you may fear the Lord in the Way most agreeable to him ; not in the *slovenly* Way of *Conventicles*, but in the *Beauty of Holiness*, with such Decency and Care as must be most agreeable to him, who is a God of Order, and not of Confusion.

Such Places as these are not warrantable to be resorted to, but in Cases similar to the apostolic Age, when the primitive Christians had no public Assemblies to meet in but by Stealth, when the true Worshippers of God were found to hide themselves in Dens, and Caves of the Earth, and dare not, as we now may, openly profess the Faith of Christ, without laying themselves liable to Persecution on that Account.

Resorting, if you do, to these Places, is, in some Measure, breaking your Purpose, of keeping exactly in that Way which you were in when *Theophilus* approved of your Account of yourself ;

yourself; and what is worse, it is running a Risk of being biased in your Principles, by following those innovating *Fanaticks*, who are but like a *Glow-worm* in the Dark, who (by your following only their specious Pretences to better Light, and their shining Outside) may lead you again into some untrodden Paths, which may unawares sink you again into the *Mire* of Instability, and *Chaos* of Uncertainty: For indeed it seems by these Persons, as if the Time spoken of by St. Paul to Timothy was come, when People will not endure sound Doctrine, but after their own Lusts heap to themselves Teachers, having itching Ears.

Believe me, dear *Amintor*, they are *Enthusiasts*; believe me, when I assure you, that *Enthusiasm* has done more Harm than *Idolatry* ever did: Because, *Idolatry* is visible *Bigotry*, and as such is not so dangerous as *Enthusiasm*, which, under a violent Shew of worshipping God, is only *masqued Idolatry*, or the Prostitution of the reasonable Mind to Chimeras instead of a Deity, or to an invented imaginary God: For it is as much *Idolatry* to worship God in an ideal Way which cannot belong to him, as it is to raise Images of his Form or Person, and adore them; for we are to frame no Likeness at all of him.

The Mind of Man is an active Principle, and must be always employed, and therefore it should be well conducted: It is also a weak Principle, and therefore should not be burdened with disputable Questions, and Strife about Words; because, that all Things absolutely necessary to Salvation are to be found in the plain and easy

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Doctrines of the Gospel of Christ ; and you need look no farther, but read the Scriptures daily ; for they are the Oracles of God, *and are able to make you wise unto Salvation*, and *they are they which testify of God and Christ* : They contain in them an *Anodyne* to every Pain, and an *Antidote* to every *Poison* of Satan. In them you will find the healing Balm to a wounded *Spirit*, as well as a *cathartic Potion*, or *amputating Knife* for every Vice ; whereas Books of Controversy on the Mysteries, and abstruse Points of Religion, often tend to the bewildering, instead of settling, the Mind.

The most necessary Thing, in order for the well conducting of our Lives, is the firm Belief of these three Points, which once thoroughly rooted and grounded in us, will make us *perfect, strengthen, stablish, and settle us* ; and they are these that follow :

First, The Belief of the Being of a God, or first uncreated Cause.

Secondly, Of his Providence and Superintendency over us and our Affairs.

Thirdly, Of the Redemption of lost Man by Jesus Christ ; and I think we need no other to render us happy here and hereafter.

Because the first of these Principles will naturally lead us to adore him as our CREATOR, to trust in his *Power*, to love him as our *Father*, *Friend*, and *Benefactor*, in as much as he has given us our Being (and by that a Power of being happy for ever) and every other Blessing we enjoy ; and has provided an Habitation for us, which (when this earthly House of ours shall be
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dissolved) will be eternal in the Heavens. This will lead us to pray unto him in all our Wants and Needs, which may be sometimes done *extempore*, but rather by the Assistance of good Books; in as much as they are more correct, and often more expressive of our spiritual Wants: And, in order to keep us up to the Standard of our Perfection, Self-examination may be sometimes proper, provided it be under proper Regulations; for otherwise it will be very dangerous to the best People, who very often, for fear of not confessing enough, charge themselves with a *Load of Guilt* which no-way belongs to them, and, as it were, *lie* to God.

The Uneasiness which Infidel Principles give (which can never be founded upon Reason, whatever they pretend) are an Argument of the great Consolation which the Belief in the Being of a God gives. Nor is the Second Article less replete with Comfort; I mean, his Providence and Superintendency over us and our Affairs: For if we consider him as *about our Bed, and about our Path, and spying out all our Ways*, we shall naturally behave ourselves with a good Degree of Awe and Reverence before him; and this will keep us from many Sins, which (for want of this Persuasion) we might commit. If we consider him *as ever with us*, we may then hope to have *both his Rod and Staff* to comfort us. When we consider him in this Light, we may most surely rest ourselves in him, in all our Necessities, whether they relate to our Bodies, or our Souls, believing this will lead us to hope for Victory over Temptations, in Confidence that
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he that is with us, is greater than he that is in the World; for so he tells us by his Prophet: *Fear not, I am with thee: Be not dismayed, I am thy God*; and where we strive, *his Spirit worketh with our Spirit, making us to do the Things that please him.*

This will also lead us to a kind of contemplative Converse with him, when we behold all Nature supported by his PROVIDENCE, and we ourselves made such Sharers in his *Bounty*, as to be even LORDS of this lower World. But yet, notwithstanding the Force this kind of Observation on *Providence* has, we find it insufficient to answer all the Purposes of our present and future Happiness, in as much as it has not sufficient Force to counter-act our Frailties: But then against these we (in the third Point of our Belief, hinted at as necessary for the Conduct of our Lives) have the Redemption of lost Man by Jesus Christ, as a full and sufficient Salve for every Sore; the which although there are some in the World, who (either for want of proper Education, or through the wilful Misapplication thereof) do not only live as if there never had been a *Messiah*, or the Son of God, in the World; but also who openly deny him, and laugh at every one who professes to believe in him: Yet, if we trace these Persons to the Borders of the Grave, to the Confines of Eternity, we then find the Weakness of that Reed they lean on, mere human Reason, and plainly may observe how glad they would be, could they then embrace, with a well-grounded and religious Hope, the Promises of God made to us in Jesus Christ.

Christ. And this may serve as a strong Argument to every-one who would wish to be comforted under the Weight of an uneasy Mind, to fly to this Faith as to a *Fountain of Living Water*, and make them eager to draw for themselves out of the *Well of Salvation*: This Belief once fixed (which certainly will be fixed, unless we throw out all divine Revelation, every Impulse from Morality, and even those first Principles, which the Light of Nature makes clear to us); I say, unless we discard all these, it is impossible but we must, by a Train of Arguments, trace out a Redeemer, and find out the *Lamb that was slain from the Foundation of the World*: And if we further admit the Revelation of the written Word, conveyed to us by *Moses* and the Prophets, we then may find out such sure and infallible Testimony by Types, by Prophecies, by Revelations to good Men, and even Convictions of Infidels (and afterwards, in the first Ages of Christianity) as are sufficient to take away every the least Doubt concerning these Things. And this Saying will appear (even to your *high-flown Rationalists*, as well as others) worthy to be received, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS.

These Principles of the Belief of a God, his Providence, and our Salvation by Christ, once fixed, will appear most comfortable, in as much as they will be the greatest Support to us under the Evils of this Life, and also by them we shall have an Entrance ministered abundantly to us, into the Joys of God's heavenly Kingdom, WHERE the Wicked cease from troubling, and WHERE the
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Weary are at rest ; WHERE we shall no more be rendered miserable through Anxiety, Uncertainty, and doubtful Reasonings ; but WHERE the gracious SCHEME of our Redemption will transcendently appear to be (to us the Exertion) both of the *Power* and of the *Wisdom* of God.

I have now but one Thing more to offer in consequence of our Conversation, which is, in regard to your going to the *Spaw* ; a Place you seem to be fearful of for yourself : But this Fear itself will be your Security ; for there are none so likely to fall as those who fear no Danger. Besides, as you do not go for the Love of the Place, its Gaieties, &c. so you have, on the other hand, a very warrantable Reason to go, the Care of your sick Friends, whose ill Health wants the Assistance of your good Health : And in these Things we are warranted by the Example of our Saviour, who went into the worst Places and worst Company, in order to do Good : And here the Intention sanctifies the Act, as the Altar sanctifies the Gold.

You need not, you know, follow the Diversions of the Place, so as to become fond of them ; nor need you cloister yourself up, and wholly abstain from those Recreations, which can only be rendered hurtful by Abuse.

And now, my much-loved *Aminator*, I will take my Leave of you, committing you to the Protection of Almighty God ; desiring you will take in good Part every Thing contained in this long Letter, which, in every Article, I could have enlarged upon, would Time have permitted me : More I did not chuse to say, for fear of tiring you ;

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178 *Consolations to the Doubtful, &c.*

and less I could not say, consistent with my Esteem for you, and the Obligation of Duty I am under to comfort you; all that is in the Power of,

Your affectionate Friend,

CHRISTIANUS.

P. S. I hope I shall have the Pleasure to hear from you from the *Spaw*, where I wish you a Continuance of Health and Happiness, and that Ease which your own Mind is capable of giving you; heartily wishing, in Consequence of your pious Life here, you may help to compose the Numbers of them who shall be God's own, when *he maketh up his Jewels*.

If you find any Expression which may appear unbecoming, I hope you will impute it to nothing but my want of knowing how to clothe my Thoughts in better Language.

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A
MONITORY LETTER
FROM
THEOPHILUS
TO THE
Unfortunate MAGDALENA.

*Be not swicked over-much, neither be thou foolish: Why
shouldst thou destroy thyself before the Time?*

MADAM,

IT is sometimes one of the most *necessary*, tho' perhaps one of the most *disagreeable* Tasks in the World, to write to an unknown Person by an unknown Name, as I must now do to you, having never seen you, or heard your Name: But the Necessity of such Epistles appears from the Nature of their Subjects, and the Disagreeableness of writing them from there being such Occasion.

Now this Letter is one of that Sort, and comes to you as to a Person, who (according to the Information I have had from one of your real Friends, who desired me to write it, as thinking me a proper Instrument for your Conversion) are one of the most miserable of all human Creatures, a Woman (a Gentlewoman) abandoned to every Vice, even so as to glory in her Shame.

I chuse not to enter into a particular Detail of the many Circumstances I have been informed, to complete your unhappy Character, and shall only mention some few.

I have been informed that you are married, and that you are a Prostitute; and also that you, being pregnant, have endeavoured at unlawful Means to stifle the little innocent Embrio in your Womb: That prophane Swearing is what you pitch upon as an Ornament to your Conversation, and blaspheming the Name of the Great Supreme one of the Embellishments which you seem to think sets off the Females Discourse.

Now, Madam, as to the first, That you are married, only consider with yourself the Solemnity of your Vow at that Contract; think of your once giving your Hand and Heart to a Person, chose out of the whole Species for the Companion of your future Life; and thence conclude, how indispensibly you are obliged to render all your Endeavours serviceable to the Comfort of your joint Lives! How natural it was to expect an Offspring from the lawful Use of the Marriage-Bed; and the Duties consequent thereupon, in regard to your Children;
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and then reflect, how agreeable is your Conduct to that Part of Duty, while you hate the Children of Wedlock, and think yourself then only happy when you are in Company with your Brute Creatures.

Can this be pleasing to your Husband? Must it not highly grieve him, to think he has placed his Affections so unworthily? And the more he loves, and the less he is able to wean himself from you, so much the more must it grate him to see you render that Person, in which he placed his Felicity, a common Sacrifice to every leud Embrace, and, I had almost said, a common Channel for the vilest Practices.

If this Consideration will not move you, if the Respect due to your Husband has no Force, yet, let even Self-Interest some Way bias you, and consider the Misery of that Distemper which is the just Judgment of God upon the Crimes of Inconstancy, and which, sooner or later, must end in Death; *for the Joy of Fools is but for a Moment.* Consider also (from the same Principle of Self-Love) that whilst you are endeavouring to destroy your Child (whether lawfully or unlawfully begotten matters not); I say, whilst you are endeavouring to destroy that, you do not do less towards your own Destruction; and you may *plunge* yourself into *Hell* sooner than you are aware: But believe me, *it is a dangerous Thing to play with Firebrands, Arrows, and Death, and to say, Am not I in Sport?*

Consider, how neglected must those Children be, whom you are already entrusted with: And Children are the Gift of God, and Talents in

their Parents Hands, for which they are accountable; and if you will take no Care of them, you must expect that their *Blood will be required at your Hands*; and that if you continue to neglect them, you will be worse than the rich Man in the Gospel (who, conscious of the Misery he himself felt, was desirous none other should follow his Crimes) in as much as you both give a bad Example, and also altogether neglect Precept, and advising them for their Good; the which indeed you could not, with much Reason, expect should be regarded, unless your Precept went hand in hand with your Example.

I must tell you, Madam, that you are not in a State of Safety (nor is there any Hope for you in God) without the severest Repentance, and a thorough Reformation. You must forsake your Sins, or be miserable for ever; for there is no Medium: You must not think to bargain with the Almighty, nor must you trifle with omnipotent Power. But even suppose this could be granted you, I do not see what you have to plead in Arrest of Judgment; because I do not find, that, at present, there is the least remaining active Virtue left in your Soul, to give to God in lieu of your indulged favourite Vices.

Let these Representations of yourself to yourself have sufficient Force in them to stir you up to such an Hatred of your Sins, as will be productive of good, wise, and steady Resolutions of forsaking them; fix in your Mind a Dread of God's Power; impress your Soul with the Thoughts of an immeasurable Eternity of Bliss

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or Misery : And, to encourage you in this desired Change, consider the Goodness of God, who has hitherto spared you from the Gate of Death (perhaps on purpose) that I might have this Opportunity of sending you this Warning, and you of receiving it before you die.

Grasp then the happy Opportunity of remaining Life, and delay not for a Moment longer, because there is no Repentance in the Grave, whither we are all, even the most healthy of us, hastening apace. Consider, and examine carefully, the first Inducements which led you off from those Impressions which were made by a good Education : Consider, and reflect with Grief and Sorrow, upon the Loss of those real Friends, who were weaned and forced from your Society by the Profligancy of your Life, and run in haste to assure them of your designed Reformation ; and beg they will aid you therein by their Counsel and Advice, that they will again renew their useful Acquaintance with you, and, by that Means, keep you from associating any longer with those who have been hitherto so hurtful to you.

Go to your injured Husband, and acknowledge yourself conscious of the Abuse of his Goodness, but that you have *thought on your Ways*, that you *have done amiss, and dealt wickedly*, but you will *do it not again* : Go to your abused Children, and embrace them anew in your repentant Arms, and henceforth nourish and cherish them with your most cordial Affection ; then you will find, that those two first Steps of Repentance gained, I mean, Confession

and Resolution, the Work will then go on easy and glib ; then you will have Reason to be somewhat filled with Hope, which Hope will induce you to apply yourself to the Throne of God for the Grace of Perseverance, which, whilst you are as you are, you cannot expect ; for *God beareth not Sinners, but if any one is (or becomes) a Worshipper of him, him he beareth.*

Task yourself every Hour of the Day with something to fill up your Time, that is at least innocent, if not absolutely necessary, that so you may not have any Part of your Time lie idle upon your Hands : And, in order that your Thoughts may have a good Tendency, furnish yourself out of the holy Scriptures with proper Portions, to use as Ejaculations, of which you may there find a plentiful Number to suit every Occasion.

As thus : When you are going to do wickedly, think on God's Omnipresence ; that *his Eye is in every Place, beholding the Evil and the Good ; that he is of purer Eyes than to behold Iniquity ; that without Holiness no Man shall see the Lord.*

When, by Reflection on your wicked Life, you are almost ready to despair, reflect on the Joy expressed to be in Heaven at a Prodigal's Return, where the Father runs out to meet the repenting Son with open and compassionate Arms.

Thus let me, by the Mercies and Severity of God, move you to Repentance ; let me conjure you immediately to shake off all your Sins, that so *Iniquity may not be your Ruin* : And, if what I have here wrote has any present Influence on
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your Mind ; if it should affect you at the first but with a Wish, that your State towards God was otherwise than it is, cherish the invifible Fire by the Blaft of the aspiring Heart, till it thoroughly kindle into a Flame of Goodnefs. Rouse (and that instantly) from your Lethargy, and Sleep in Sin, and *rise from the Dead, that Chrift may give you Life*, who never *breaks the bruifed Reed*, nor does he *quench the fmoaking Flax*.

Do not be too much frightened at the amazing Prospect of your guilty Soul, that so you may not be led to despair (though you may have great Reason to fear) ; but rather, let it appear to you as a Storm, which (though for a Time, it makes you almost at your Wit's End, yet) may, if you do not quit the Helm, hereafter give you the agreeable Sensation of so serene a Calm, as will present you with a Prospect of that Haven where you would be.

Lay yourself open to God without Reserve ; and the more so, because it is impossible to hide your Sins from him ; for there is no Place so secret where he shall not see you, nor can the Depth of Darknefs hide you at all from him.

This humble and plain Confession you are encouraged to make by him who *came to heal the broken in Heart* ; who came to set us free from the Burden of our Sins, whenever we are really *weary and heavy laden with their Weight* ; for *whofoever confesseth and forsaketh his Sins shall find Mercy*.

You should consider that your Sins are of the deepest Dye ; they are *red like Crimson*, and therefore

therefore your Repentance ought to bear some Proportion thereto. It is not a few slight Tears that will intirely answer the wished-for End, tho' they may be proper *SIGNETS* of Concern: But your *Ethiopian-like Spots* are not to be so slightly washed away. No: You must make use of every Means afforded by Prayer and Fasting, by great Diligence and Watchfulness, in order to arrive at a Conquest over them: Your Heart must, like an ulcerated Wound, be cleansed and purified before it can be healed; and it will be well for you to set about this absolutely necessary Work, before the Time of reconciling yourself to your offended God shall be far from you. Therefore do it To-day, whilst it is called To-day, lest by further Delay you should be more firmly hardened by the Deceitfulness of Sin.

Consider, you were born to die; that you were placed here by your Creator, and endued with a Soul capable of living for ever; and can it be nothing to you, whether you are happy or miserable for ever? Consider again, that you were not only born to die, but that the longest Period of Life's Duration is but like a Grain of Sand upon the Sea-shore, compared to the immeasurable Eternity into which you must launch so soon as a Separation of your Soul and Body is made, which may be this Night. And, let this Reflection make you sensible, how much it concerns you to keep from offending him, who can destroy both Body and Soul in Hell, and who may come to execute his Judgments *at a Time when you are not aware*, perhaps at the very
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Instant in which you are rioting in sensual Pleasures, and feasting in those luscious Joys, which only leave a Sting behind.

Go to now! you who have thus neglected God and your Soul, your Husband, your Children, and your Friends: Go, and consider your Ways, that you may thereby be led to alter your Course; for I would willingly hope you do not see your Follies in such a Light as they are seen by those who feel the Effects of them.

You, perhaps, have never been sufficiently versed in the divine Oracles; and if not, quickly repair thither, and *draw Water out of those Wells of Salvation*; for there you may *buy without Money, and without Price*; and, for your better Improvement thereby, procure for yourself some good and plain Comment thereupon, or consult some discreet Friend, where-ever you are in doubt. Lay by all your wanton Books (which are only like Oil thrown upon the Flames of Lust, which makes them rise the higher) and instead of them, reverently turn over those sacred Pages, as it is *those, and those only, which testify of God*: There you will be led by him, who was the *Way*; be guided by him, who was *Truth* itself; and be preserved in your reformed State, by him who was the *Life and Light of the World*, through the whole of your Pilgrimage here, and be made Partaker (when you have used your utmost preparative Endeavours) of Bliss prepared for those that love God.

You have a great Work to do; a laborious Task lies before you; but yet do not be discouraged

couraged by an Attempt to mend; for (if that is diligently pursued) you will find your Mind exfoliate under the Guidance of the *Sun* of Righteousness, even as the vegetable World does under the Influence of the *Eastern Rays*.

But (this Work neglected) where can you go in the Day of Tribulation, when Sickness and approaching Death comes upon you? You cannot look up with Confidence to God, if, after this Admonition, you persist to neglect him: You cannot with any Face go to your Friends, whilst you continue in those Sins, which alone separated between you and them: In this Situation, should Reflection then take place, yet perhaps God's Patience (*who will not always strive with Man*) may appear tired out, and the Pain of your diseased Body may add Fuel to the Flame of your disturbed Mind, when the direful Expectation of an avenging God, ready to destroy, haunts your Soul, and fills it with Amazement.

Perhaps you will answer to all these my Remonstrances, as *Amaziah* did to the Prophet *Amos*, who prophesied *Jeroboam's* Death in consequence of his Wickedness, *Go into some other Land, and there eat Bread, and prophesy there, but prophesy no more at Bethel.*

But do not look upon this as Pedantry or Priestcraft, for it comes not from one who is ordained to the Office, but only as every one is so, * who has it at all in his Power to *save a Soul from Death*. Do not let your Inclination to pursue your Follies make you throw it by as Wastepaper, but read it over at your more serious and

* Lev. xix. 17.

reflective

reflective Hours (as I am willing to hope you have some) and then I doubt not but, by the Blessing of God upon my weak Endeavours, I may prove an Instrument of your future Comfort, and a Furtherer of your eternal Bliss.

I shall add but two Things more to what I have already wrote, which is, *first*, To point out to you the Progress of Sin, and *secondly*, the Means against it (which perhaps, upon Reflection, you may find to have been the Case with yourself): Its Progress is thus:

Suggestion draws on Thought, Thought engages Affection, Affection produces Delight, Delight persuades our Consent, Consent advances to act, Acts beget Habits, Habits harden and tempt us to despair of Mercy, Despair defends the Sins it commits; after which follow, Glorying in Wickedness, Defiance of God, and Contempt of, and scoffing at Religion *, which is, as it were, the Beginning (here) of Damnation itself: To this Pitch you seem almost arrived, and therefore would advise you to retreat immediately, and (as the Means against Sin) to call on Wisdom †, and to come unto her as one that ploweth and soweth, and wait for her good Fruits; thou shalt not toil much in labouring about her, but thou shalt eat of her Fruits right soon. She is very unpleasant to the Ignorant; he that is without Understanding will not remain with her: But come thou to her with thy whole Heart, and keep her Ways with all thy Power; for at the last thou shalt find

* Parson's Directory, p. 133.
vi. 19, &c.

† Ecclus.

her

190 *A Monitory Letter, &c.*

*her Rest, and that shall be turned to thy Joy: Or,
in the Words of the Poet,*

*To watch and pray, the very first
Motions of Sin suppress,
Constantly use the Means of Grace,
Promoting Holiness.*

May God, in whose Hands are the Hearts of all Men, give you Time and Space for, and also the Grace of Repentance: May he influence you by the Means of his powerful Spirit, to see your Crimes in a proper Light, and, at the same Time, comfort you, when you seem to yourself overwhelmed in the Ocean of your Iniquity: May he (whenever that happy and necessary Minute comes) reach out his saving Help to your sinking, and almost desponding Soul, and graciously assist you by his Right-hand. I hereby testify myself

Your Well-wisher,

29th April, 1753.

THEOPHILUS.

ADVICE



A D V I C E

FROM THE

A V I A R Y :

O R,

The CHANTING MORALIST.

I N

A L E T T E R from A M A T O R to
P U L C H E R I A .

Praise him all ye Fowls of Heaven.

Dear PULCHERIA,

AFTER having congratulated you upon your safe Recovery, at which I very much rejoice, I take the Liberty to send you, for your Amusement, a Pair of Canary Birds, not in the least doubting but they will be well taken Care of.

I hope you will excuse me, if (in order to render them not only a pleasant, but an useful Amusement) I should endeavour to collect together

gether some of those Lessons which they will teach us if we carefully watch them ; not that I think you want many Hints for your Improvement.

1. Their being confined in a Cage, may put us in Mind of the general Confinement of our Natures, which are ever aiming at something which now is, and always will be (whilst we are in this World, and till we take our Flight hence) out of our Reach ; and our Confinement is what we cannot (by fluttering about ever so much) get free from, till we are released from the Prison of the Body.

2. From their Industry in making their Nests, we may also learn a Lesson of Diligence, to endeavour to provide for ourselves the proper Necessaries for our Well-being and Comfort, and the Indulgence of innocent Pleasures ; it likewise points out how wisely Providence has provided them with Instinct, instead of Reason and Reflection in Man.

3. When you observe them alternatively to pull and destroy their own Works, and again and again to arrange them, and can hardly fix them to their Minds ; in this, I think, they plainly exemplify to us that Fickleness in our Natures, which is so apparent, that we scarcely know how ever to please ourselves ; and serves also as a Lesson of Contentment at our several Allotments.

4. When you hear them sing in the Morning, let them put you in Mind how early we ought to be in our Praise to our Creator ; and how thankfully we (with them) ought to be for every renewed Day, and especially after any
par-

particular Deliverance from Danger, or great Illness.

They joyfully jump and sing around their Meat when given them; and thereby hint to us, that all our Provisions should be received with Thankfulness and Joy, that is, that we should say Grace before Meat.—*N. B.* They do not do so afterwards; which shews, that Satiety is too apt to make us forget the Donor's Hand.

5. If you watch them when they go to Roost, you will hear them sing a kind of Requiem to themselves; which may serve to put you in Mind, how easily and resignedly you may go to your Bed, when the Duties of the Day, properly performed, are over.

6. When there are young ones, you will often see the Hen fed by the Cock (while she as it were lays in); in which is observable, how much Affection and Friendship will lead us to do for each other; especially that Affection, Friendship, and Complaisance, which ought to subsist in the married State.

7. It is very instructive and amusing, to see how tenderly the Cock and Hen feed the young ones by Turns, and how anxious they seem for their Welfare; which is a Lesson to Parents in general, to be careful and anxious for the Welfare of their Children; a Duty this, which I know no-where better performed than by yours.

8. As the young ones begin to be fledged, they also are Monitors to us in this Respect, that we should always hope, that he who clothes these little Birds, will never leave those destitute

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for

for whose Amusement they were sent, for whose Sake they were created.

9. Observe the Hen whilst she feeds them, and you will see the utmost Equality, in distributing to them the Food by Turns, without Partiality to one more than to another; which is a Monition to us, to free ourselves from all Partiality in our Friendships and Affections, where the Merit is equal.

10. It is very observable to see (in case you take one of these little ones away, or that one of them dies) how wretched the old ones are till they have forgot it, which they soon do; for as their Pleasures are but of a short Duration, so are their Pains too: Let us, with them, also endeavour to set light by reparable Losses, and to value Trifles but as such.

11. When the first Set of young ones fly, you will soon find another Nest of young ones follow; which it is two to one but they are in Part destroyed by those that were first hatched pecking at them, and endeavouring to starve them: And herein is represented to you a just Picture of the World, full of Jealousy and Ill-nature, continually as it were pecking at, and endeavouring to starve or undermine one another: Now, when you find your Resentment rise against them for these Faults, let it be a Lesson to you of universal Charity and Goodwill to others.

In short, the whole Proceedings of them will be a general Lesson (to all) of Gratitude to God, Affection and Love to our Parents; who have, and do, take infinitely more Pains with us than
is

is necessary with these little Animals, who have only a *Body* to be provided for, but no *Mind* which wants Cultivation.

You will, by carefully watching them, observe a different Language for almost every different Employ they set each other about ; which may teach you the Necessity of learning several Languages, in order to render yourself the more universally useful.

When you see the little Animal in the Shell struggling into Life, and observe the Perfection of every Part, it may put you in Mind of your own Creation, and raise you up to a due Contemplation of *his* Power who *formed you in the Womb, in whose Book all your Members were written, which Day by Day were fashioned, when as yet there was none of them.*

Their Moulting makes them very sick, and comes pretty sudden ; it often kills them ! Hence may be conveyed to us a Monition, to endeavour to be always ready to meet *Sickness* or *Death*, that so should it come suddenly, it may not surprize us unprepared.

Note well, that you will be very subject to have them die, so do not set your Heart too much upon them ; but, from these trifling Disappointments, endeavour to arm yourself with Patience against greater.

Was you not the sensible and engaging Person you are, and had you not a Mind sufficiently improved to receive this grave Lecture (on a merry Subject) I would have endeavoured to have dressed it up in a more juvenile Strain ; but, as I think you qualified, in all Respects,

196 *Advice from the Aviary, &c.*

for any Thing ever so philosophic, I was willing to accommodate my Stile to you in that Way which I thought would best suit your Taste, and, at the same Time, prove a Testimony how ambitious I am to have all the World my Rivals, whilst I subscribe myself

Yours, &c.

AMATOR.



The PROTESTANT's Universal Prayer.

O MOST Almighty God, Lord of Heaven and Earth, the supreme Disposer of all Events, the eternal Source of all Being ; thou first uncreated Cause of all Things, and the only beginningless Being ; thou, who in thyself art all glorious, and the only (absolutely) unoriginated Existence ; be pleased to hear the Prayers of thy People ; when they call upon thee,

Hear, O God, from Heaven, thy Dwelling-place, and, when thou hearest, forgive ; receive the Petitions of those who apply to thee in every Exigence, relative, both to their Souls and Bodies, to this Life, or a better.

Give to those who wait at thine Altar, a wise and an understanding Heart, that they (properly interpreting thy holy Word) may give to thy People

People the *sincere Milk thereof*, which may bring them up in the Nurture and Admonition of the Lord; unfold to them (as far as is necessary) the hidden *Mysteries* of thy Word, that they may teach it properly to others; and grant that none of them, whilst they endeavour to instruct others, may ever themselves prove Cast-aways.

Further: Be thou pleased, O Lord, by the Influence of thy Grace, to settle the doubtful Mind, and to be the Comfort and Support of the afflicted Soul; and, by the Force and Power of thy holy, accompanying, assisting, and co-operating Spirit, to convict the Infidel and Obdurate, to direct the Studious, and guide the well-meaning Heart.

Heal, O Lord, the Breaches of thy Church; those Breaches that have been made through factious Schisms, or Popish Bigotry; renew to thy Church, and to thy People, the happy Privilege of worshipping thee in the true Spirit of the Gospel of thy Son; grant them that Liberty with which Christ has made them free, that they may rejoice therein, when ENTHUSIASM shall not put on the *Masque* of RELIGION, and when *Bigotry* and *Persecutions* shall be no more.

Until which Time, be pleased, O Lord, to support those whom thou permittest to be so severely tried (*that they must resist even unto Blood*) that they, following the Examples of the first Martyrs in thy Cause, may be firm and constant, resolute and bold, and may not, for any Pangs of Death, depart from thee, but may (by thus sealing thy Truth with their Blood) be entitled,
through

through him in whom they believe, to Bliss eternal.

Open the Eyes, O Lord, of those blind deluded Creatures, who would endeavour to make us believe, that, whilst they persecute others, they do thee Service; convince them of the Folly of their idolatrous Worship, and bring them (and every other who are wandering in the Paths of erroneous Principles in regard to their Religion) back unto thy Flock, that, sooner or later, in thy good Time, the Heathens, and those that know thee not, may be enlightened, and all the different Persuasions in Religion, may be united into one Fold, and be made one Flock under one Shepherd, and may follow the one true Rock, which Rock is Christ; that so they may all *concertively* join *here* in religious Unity, and *hereafter* in one general and universal Chorus of Praise and Thanksgiving to God, and to the Lamb, *for ever and ever.*

Restore, O Lord, thy once favourite People the *Jews*, and make them know that their Redeemer liveth; and that though he did not come in the *gay Pomp* of a DIADEM'D RULER, yet that he did come (that he has appeared) as they themselves might have expected he should appear, would they have listened to those Types, Prophecies, and Predictions (in thy first Revelation to Man) which they themselves allow and confess related to the MESSIAH; and if nothing else will convince them, let the Reflection on their being now the *dispersed*, though once the *chosen People* of God; bring them to an acknowledgment, that that Light hath long since appeared,

peared, which was to be the Glory of God's People *Israel*: Then may we cordially receive them (thus convicted and converted) into the proper Privileges of the Protestant Land.

Give unto the People of this Land (especially the Protestants of all Denominations) a kind, benevolent, and charitable Spirit, in regard to *those* who shall flee unto us as to the *Horns* of the *Altar*, or a Sanctuary of Refuge; to *those* who, whilst they are *persecuted in one City flee unto another*) leaving behind them, for the Sake of their Religion, their Fortunes, their Friends, their Families, and every other Consolation that could render Life tolerably happy, and who (by so doing) clearly shew, with *St. Paul*, that *they count all Things but Dross so they may win Christ*.

Finally, O Almighty God, be pleased to bless our most gracious Sovereign King *George* (the Defender of our Faith, the Supporter of our Rights, our Liberty and Laws) with the choicest of thy Blessings here below; continually crown him with Laurels of Victory over his every Foe; grant him a long and peaceful Reign here; and, when thou shalt issue out thy ALMIGHTY FIAT to call him hence, give him an easy Exit out of this Life of Troubles, this Vale of Misery and Tears; seat him at thy own Right-hand for ever, and crown him with those Laurels which will never fade.

Be thou ever present at his Counsels, and teach his Senators Wisdom; and so shower down thy Blessings upon every Branch of his Royal House,

200 *The Protestant's Prayer.*

House, that there may never be wanting therein
a Man to set upon the Throne of *England*, and
in his Stead to stand before thee for ever.
Amen.

*Humanum est errare
Ens entium miserere mei.*

F I N I S.

6 AU 63

ERRATA.

Dedication—for *has been read* may possibly have been.
Preface—for *modernize read* *methodize*.

